

EXERCITATIONS AND MEDITATIONS

Upon some Texts of Holy Scripture : And most in Scripture-Phrase and Expression.

By *Samuel Thomſonn*, M.A. and Doctor of Phyſick ; formerly Student in *Magdalen-Hall* in *Oxford*.

Tria ſunt Meditationum genera : unum in creaturis ; unum in Scripturis ; unum in moribus. Primum oritur ex admiratione ; Secundum ex lectione ; Tertium ex circumſpectione.

1. *Admiratio generat quæſtionem ; quæſtio inveſtigationem ; inveſtigatio inventionem.*

2. *Lectione ad cognoscendam veritatem materiam miniſtrat ; Meditatio coaptat ; Oratio ſublevat, Operatio componit ; & Contemplatio in ſe-ipſâ exultat.*

3. *Circumſpectio in moribus duplici conſideratione diſcurrit ; intus & foris. Foris ad famam ; intus ad conſcientiam, ut quid expediat, & quid deceat, &c.*

Contemplatio eſt illa ſpecies, quæ rapit omnem animam deſiderio ſui, tanto ardentior quâto mundior : & tanto mundior quâto ad ſpiritualia ſurgentem, quâto deſideriis carnalibus & affectibus terrenis morientem.

Auguſtin. de Trinitate.

London, Printed by *A. Maxwell*, for *Edw Brenſter* at the Sign of the Crane in *St. Paul's Church-yard*,

1676.

4408 bbb-17.

EXERCITATIONS AND MEDITATIONS

Upon some Texts of Holy Scripture : And most in Scripture-Phrase and Expression.

By *Samuel Thomfonn*, M.A. and Doctor of Physick ; formerly Student in *Magdalen-Hall* in *Oxford*.

Tria sunt Meditationum genera : unum in creaturis ; unum in Scripturis ; unum in moribus. Primum oritur ex admiratione ; Secundum ex lectione ; Tertium ex circumfpectione.

1. *Admiratio generat questionem ; questio investigationem ; investigatio inventionem.*

2. *Lectione ad cognoscendam veritatem materiam ministrat ; Meditatio coaptat ; Oratio subleuat, Operatio componit ; & Contemplatio in se-ipsa exultat.*

3. *Circumspectio in moribus duplici consideratione discurret ; intus & foris. Foris ad famam ; intus ad conscientiam, ut quid expediat, & quid deceat, &c.*

Contemplatio est illa species, quæ rapit omnem animam desiderio sui, tanto ardentior quanto mundior : & tanto mundior quanto ad spiritualia surgentem, quanto desiderii carnalibus & affectibus terrenis morientem.

Augustin. de Trinitate.

London, Printed by *A. Maxwell*, for *Edw Bresser* at the Sign of the Crane in *St. Paul's Church-yard*,

1676.

644





*To the Honourable Lady ANNE
SYDENHAM, the Mother ;
Sir JOHN SYDENHAM
Baronet, Knight of the Shire, for
the County of Somerset in this
present Parliament.*

*And to the Right Honourable and truly
Noble, the Lady MARY, His most
virtuous Consort.*

Honourable and much honoured,

HAVING no other way to te-
stifie my gratitude of mind
for those experiences of
Your Noble favours ; excuse, I
beseech

The Epistle Dedicatory.

befeech You, my boldness in presuming to prefix Your Names before these Exercitations of mine : which I humbly offer up unto You , as a publick testimony of my devoted Service , and deep obligations for Your remarques of kindness towards me , and my nearest Relation ; to whom, Noble Sir, You have lately been a Munificent Patron of undefiled hands. May the blessings of the upper and nether springs ever rest upon Your Honours, and that hopeful young Sprout Your Son ; and be famous in Your generations , and do worthily therein : being exemplary to others in Piety, Encouragers of Virtue ; and not being ashamed of Christ and His Gospel

Judg. 1. 15.
Ruth. 4. 11.
Mark 8. 38.

The Epistle Dedicatory.

in this adulterous generation :
As knowing that Religion is
Your business, and Christianity
professed and maintained, doth
truly ennoble : which will ap- Acts 17. 11.
pear more evident, when God
shall stain the pride of all glo-
ry, and bring into contempt Isai. 23. 9.
all the honourable of the earth,
which have not honoured Him.
Those that honour God, He will 1 Sam. 2. 30.
honour ; and they are Honou- Isai. 43. 4.
rable, and they shall be ho- Psal. 15. 4.
noured.

Hezekiah his religious and
upright walking in the course Isai. 38. 3.
of his life, was his greatest
comfort, when (as he thought)
he was on his death-bed.

It becometh all to seek the
good of their Countrey ; much

The Epistle Dedicatory.

more those who are in high and honourable places : whose countenance is as a Command, and whose example is, as a Rule for inferiors to walk by. *Honores est onus* : Honour is a burden, and carries a burden with it.

They that are in eminency, have many eyes upon them. Their greatness cannot hinder the vulgar from speaking of them. They are as Beacons on a hill ; and as watch-towers by the Sea-side, to direct others in their course , lest they split against rocks : for the vulgar are led much by example.

I confess this little book is compiled after a simple and
plain

The Epistle Dedicatory.

plain manner. I have not insisted in an exact Logical, or just Methodical way, but as my Meditations did lead me; waving high strains, Rhetorical Phrases, and Philosophical Expressions, endeavouring in plainness to condescend to the meanest capacity: Not striving (as many do) to be admired and not understood; but to be understood and to edifie. I fear to 1 Cor. 14. 9. be tedious.

My Prayers are, that with long life God will satisfy You, Psal. 91. 16.
and grant You to see Your & 128. 6.
Childrens Children, and Peace upon this our *Israel*. That after you have served Your own generation, by the Will Act. 13. 36. of God, fall on sleep, be
laid

The Epistle Dedicatory.

laid to Your Fathers, and
see Corruption ; He may shew
You His Salvation ; giving
You an inheritance incorrup-
tible and undefiled , and that
fadeth not away, reserved in Hea-
ven for You. I remain

Your Honours most humbly

devoted Servant,

Sam. Thompsh.



To the Judicious

READER.

I Have not used exactness of method in these my Exercitations, but have insisted as my Meditations lead me. Neither have I garnished them with Rhetorical flourishes, or high strains of Eloquence, but in plainness and simplicity of the 2 Cor. 11. 3. Gospel; to teach and affect the heart, and not to tickle the ear; or to bring Musick in stead of meat. Where I have quoted the Texts in the Originals, or used Latine Sentences (which I studiously avoided) I have rendered them

To the Reader.

them all in English. For I had
1 Cor. 1. 49 rather speak five words to edifie,
than ten thousand words in an
unknown tongue. I have kept to
the letter and meaning of the
Scripture : in sundry places ex-
plaining many Texts of Scripture ;
and have used Scripture-Phrase
and Expressions, which is far best
of all. I have strived to be as
brief, yet as perspicuous and
clear as I might. Diversities of
studies, with various cares and
troubles attending the duties of
my Profession, have hindered me
from licking over, and polishing
these things. This I will promise,
that as they are plain, so sound
and Orthodox.

Divines have much the ad-
vantage, which are free from
other avocations, may and ought
attend that very thing, giving
themselves wholly thereunto ; to
give

To the Reader.

give attendance to Reading, to 1 Tim. 4.
Exhortation, and to Doctrine; 13, 15.
to fasten nails as the Masters of Ecclef. 12. 12.
Assemblies: so more is required
of them.

I have adventured to do something with my Pen; first intending it for the use of my family only; but because it may be useful for weak Christians, and instructing to the ignorant, (for whose sake especially I set it forth) being desirous to advance the glory of God, and do as much good as I may in my station and generation.

Toward the building of the material Tabernacle, Goats hair Exod. 25. 4.
was commanded to be brought, and was accepted of God, as well as Gold and Silver, and precious Stones. The meanest offerings were accepted, and the meanest might be useful. The
poor

To the Reader.

Mark 12. 42. *poor widows two mites cast into the treasury was accepted. God looks more to the heart and affection of the giver, than to the greatness or quality of the gift.*
1 Chron. 29.^{17.} *If this mean offering may be accepted and blessed of God, acceptable and profitable to those that read or hear it, I have my desire, and shall thank God for it. None was more unwilling than my self to come in Print : Near forty years since I compiled a Geographical and Historical Description of the four parts of the world, yet could not be induced to Print it. But he writes Religious books, doth (as one said, Retia salutis expandere) spread the nets of Salvation, to catch souls in : and the good works of such, will last as long as their Books live, and follow them also after death.*

Rev. 14. 13.

To the Reader.

I cannot (Momo satisfacere,
as the Proverb is) satisfie one
who will do nothing himself,
but carp and cavil at every
thing another doth , whether
deservedly or undeservedly. Nei-
ther care I much, for a detracting
Zoilus, whom I answer with the
Poet,

Pexatus pulchrè, rides mea Zoile
trita :

Sunt hæc trita quidem Zoile : sed
mea sunt.

Leaving these following Exerci-
tations and Meditations, to your
most serious Meditation : and
your Meditations to Gods espe-
cial blessing, and setting it home
upon your hearts by His Holy
Spirit : that God in all things
may be glorified , and the salva-
tion of Souls furthered , against
that

To the Reader.

that great and notable day of the
Lord Jesus ; to whom I commend
you, and remain

Your Friend and Servant,

Sam. Thomason.

Esse tibi tantâ cautus brevitâte
videris :

Hei mihi, quàm multis sic quoq;
longus eris.

Martial. ad librum.

The

THE CONTENTS.

Exercitation I.

OF the Covenant, and our Covenant interest in God, upon these words, Ezek. 16. 8, I entered into a Covenant with thee, saith the Lord God; and thou becamest Mine. *Where is discussed,*
1. *What a Covenant is. The difference between a Law, Covenant, and Testament: The Covenant of God with man twofold,*
1. *Of Works.* 2. *Of Grace.* *What the Covenant of Works was, it was confirmed by a double Sacrament, proving that God dealt with man in a Covenant way. How God can be said to Covenant with man? Why God deals with man in a Covenant way, rather than in a meer supream absolute way? Gods great mercy therein: Of the Covenant of Grace. Four Reasons why all depends upon faith. The sum of the Covenant of Grace.* The
(b) Cove.

The Contents.

Covenant of grace divided into the old and new, first and second: The Covenant of grace is one in substance, proved by two arguments. Three things wherein the old and new Covenant agree. Eight things wherein they differ: Inferences thereupon. The happiness of all those that are in Covenant with God; and the miseries of those who are not. Exhortations, comforts, and admonitions to those that are in Covenant with God. God hath confirmed his Covenant four ways to us. How to know if we are in Covenant with God? The blessings ensuing thereon. A farther description of Gods Covenanting with us. A short Paraphrase on Jehovah: God in the Old Testament revealed himself by ten names. The Conclusion.

Exercitation II.

I. Of Sacraments in general; There first what a Sacrament is? How many Sacraments there are. Of the word Sacrament, whence borrowed, and how used. A Sacrament is a mysterie, and why so? Of the outward signs; The external and internal form. The Sacraments are signs in a fourfold respect. Three

The Contents.

Three things required in a Sacrament ;
The ends of Sacraments are three. Our
want and need of Sacraments, &c.

2. Of the Sacrament of Baptism in
particular. Of the word Baptism ; Word
Baptism used six ways. A fourfold Bap-
tism. Baptism represents unto us two
things : The right use of baptism. What
baptism is ? How baptism came in place
of circumcision ? Four ways. To be
baptized in the Name of the Father, of
the Son, and of the S. S. implies three
things. Two parts of baptism : The
action of the Minister is twofold : the
inward baptism is done 1. By the Blood.
2. by the Holy Spirit of Christ. The
ends of baptism are four. In baptism
Original sin is taken away, &c. Why
was Christ baptized ? answered in four
things. How baptism belongs to In-
fants ? Infant-baptism asserted by nine
Arguments. Answer to an Objection,
That we have no rule or example for bap-
tizing of Infants. What warrant we
have for sprinkling ? answered in four
things. How circumcision and baptism
do agree ? answered in three things.
Wherein they differ ? answered in six
things. Four Aphorisms about baptism.

The Contents.

Exercitation III.

Of the Lords Supper, the second Sacrament of the New Testament. It hath six appellations : What the Lords Supper is ? A short Paraphrase upon the definition of the Lords Supper. The signs and the things signified. The analogy and proportion between them. How the cup of the Lord is the new Covenant in two respects. What are the ends of the Lords Supper ? answered at large in five respects ; and more especially in three respects. How and wherein bread and wine represent Christs body and blood ? By this Sacrament our Communion with Christ is sealed and confirmed. Two abuses of the Papists , 1. Offering up Christs body, &c. 2. Denying the Cup to the Laity. What it is to eat the body, and drink the blood of Christ ? This signifies four things. This our eating, &c. is our Communion with Christ. That place, 1 Cor. 10. 16, 17, explained. The Bread and Wine are the sign and testimony of our Communion with Christ. About Transubstantiation : Seven Arguments against it ; and four Reasons against it. What Consubstantiation is

The Contents.

Five Reasons against it. This is a Sacrament not of Christs living or glorified body, but his crucified body; and that two ways. The outward actions of the Minister are four: What each signifie? The outward actions of the receiver are two: what they signifie?
2. Who are to be admitted to be partakers of this Sacrament? Answered in three particulars. Three things to be performed of every worthy communicant. 1. Preparation before; the right manner of it, and several things wherein it consists. 2. Heedfulness in the duty of receiving; consists in four things. 3. A thankful close; consisting in two things. What it is to do this in remembrance of Christ? in three things. The allegory between Christ and the Paschal Lamb, explained in thirteen particulars: Some sentences about the Supper.

Exercitation IV.

Fear God: Eccles. 12. 13, The whole verse is thus, Let us hear the conclusion of the whole matter; Fear God: and keep His Commandments, for this is the whole duty of man. The fear of God is commanded in the

The Contents.

first Commandment. The scope and meaning of the first Commandment. Seven virtues or parts of obedience due to the first Commandment. Descriptions of the fear of God. Fear due to God. Twofold fear of God, as, 1. Servile. 2. Filial; both described. Three things wherein servile and filial fear differ. Some things oppose the fear of God in excess, and some in defect. Nine acceptations or significations of fear in Scripture. What the fear of God is, which is here required. Many Encouragements out of Scripture to fear God. Several Encomiums or Praises of the fear of God, all wholly also out of the Scripture. Exhortation to the fear of God. 2. What fear Saints may have in the service of God? answered in two things. Differences between the fear of the Godly, and the fear of the wicked. God requires the reverence both of a Father, and also of a Master. An answer to that place in 1 Joh. 4. 18, There is no fear in love, &c. And also largely to that place, Rom. 8. 15, Ye have not received the Spirit of bondage again to fear, &c. That place in Rev. 21. 8, But the fearful, &c. shall be cast into the lake of fire, &c. answered. What

The Contents.

is that fear of God here commanded, farther set down in three particulars.

2. What are the special marks of the true fear of God? answered in seven particulars. 2. What the arguments are to induce us to fear God? answered in eight things. In way of a conclusion, Thirteen sentences about the fear of God.

Exercitation V.

Of waiting upon God; upon these words, My Soul wait thou only upon God: for my expectation is from Him. Three ingredients to wait upon God: What waiting upon God is. Four signs of our waiting upon God. Four helps for strengthening us against troubles: An explanation out of the Greek, of waiting and expectation. The manner of our waiting in three things. Gods waiting upon us. Wait upon God only. What expectation is. What we expect from God. Examples of the miseries of those who would not wait upon God.

The Contents.

Exercitation VI.

The way to salvation; repentance and faith : On these words, Mark 1. 15, Repent ye, and believe the Gospel. What repentance is. Repentance is twofold, 1. Legal. 2. Evangelical. What they both are; The signs whereby they may be known. Four parts of Evangelical repentance. Repentance must be renewed. What faith is? Five acceptations of faith. The object of true saving faith. The manner of Gods working of it. The absolute necessity of it in every part of Gods worship. Encouragements to labour for it.

Exercitation VII.

Holiness : on these words, Psal. 93. 5. Holiness becometh thine house, O Lord for ever. What Holiness is? 1. As applied to God. 2. To believers. Our holiness must bear a conformity to Christs holiness in four things. What sanctification is? The terms from which and to which. Two degrees of sanctification. Two parts of it. The ends of it in two things. What we must do that we may
be

The Contents.

be holy? Four things thereto. Three things to be observed for holiness sake. Christ is the principle of our holiness; and also the pattern of it, the comeliness of holiness. Of Gods house: How holy it is; and how holy we must be. A Scriptural Prayer to God for Holiness. A farther Encomium and praise of Holiness.

Exercitation VIII.

Of Swearing: On these words, Jer. 23. 9, For because of Oaths the Land mourneth. A sad complaint of the over-spread-ing and greatness of this horrid sin of prophane swearing. Of taking Gods name in vain: Superstitious and foolish swear-ing. How an Oath is to be taken. The parts of an Oath. The form of an Oath. The end of an Oath. The divers kinds of an Oath. How an Oath is to be performed? Is it lawful for Christians to take an Oath? Proved affirmatively by four reasons. An exploding the Opin-ion of the Anabaptists, &c. by six Ar-guments. By whom we must swear? About what things an Oath may be taken? Whether all Oaths are to be kept? How God in Scripture is said to swear? The

The Contents.

*The sum of the third Commandment.
Six Corollaries. Of the government of
the tongue.*

Exercitation IX.

*Hardness of heart : On these words,
And Pharaoh hardened his heart at
this time also The Plague of hardness
of heart. Examples of it. To harden
the heart, what it is? 1. In reference to
God. 2. To Satan. 3. To a mans
self. Of conscience, what it is. How
did God harden Pharaohs heart, and
how he did it himself? The miseries ensu-
ing hardness of heart.*

Exercitation X.

*Of the Sabbath : On these words in
Exod. 31. 13, 14, 15, 16, 17. & 20. 8,
Remember the Sabbath day. to keep it
holy. The necessity of a sabbath. The
morality of it. The excellency of the
Moral Law, above the Ceremonial or Judi-
cial. What the sanctifying of the sab-
bath is : the parts of it. A short Para-
phrase on Isai 58. 13, 14. which is
borrowed. The strict observance of the
sabbath belongs more to us then to the
Jews ;*

The Contents.

Jews, the reasons of the alteration of it. How the sabbath is a sign. Woe to sabbath prophaners, and sabbath idlers. The right manner of sanctifying of the sabbath. Be not weary of sabbath-duties. Four Reasons why it is called sabbath. The many sabbaths of the Jews formerly. Three Reasons why God commands us to observe the sabbath. We must lay out our strength in sabbath-duties.

Exercitation XI.

Of Patience: On these words, Luk. 21. 19, In your patience possess ye your souls. Of afflictions to the Godly. 1. For correction. 2. For tryal. Inferences upon each. Examine for what particular sin God so afflicts. Afflictions a sign of Gods love. Why afflictions are called temptations? What patience is? Of impatience. The good effects of patience. Motives to it. The true nature of patience, towards God, our selves, and others. Four Arguments to strengthen us in our patience. The vices contrary.

Exerci-

The Contents.

Exercitation XII.

Pride and humility: On these words, James 4. 6, God resisteth the proud, but giveth grace to the humble. What Pride is? The parts of Pride. How it is shewed? Of pride against God; and of pride towards men. Of the sin of the fallen Angels; and of the sin of our first Parents. Four helps to subdue pride. What grace is. Several acceptations of grace. A description of humility. Humility towards God, humility towards men. Five means to attain humility towards God. Three marks of humility towards men. Humility farther described and praised. Incitations to humility. Some additional notes about pride and humility. Fourteen Aphorisms about humility.

Exercitation XIII.

Of Care: On these words, 1 Pet. 5. 10, Casting all your care upon God; for He careth for you. Seven Arguments against carefulness. Twofold care of outward things. Worldly cares compared to thorns in four respects. Irregular cares

The Contents.

cares are, 1. *Superfluous.* 2. *Sinful.* We are to do our duty faithfully, and then trust in God, who is our Father, and the great house-keeper of all the earth. The fourth Petition in the Lords Prayer fully explained. If we rowl our selves upon God, He hath engaged Himself to relieve us. Outward things are necessary for us in a threefold respect. Rest upon Gods Providence. What Gods actual Providence is. Of the fate of the heathen Philosophers. The parts of Providence. Depend upon Providence. Wait Gods time. Live by faith. Be we diligent in our callings. The tenderneß, fidelity, and wisdom of Gods Providence. The twelve miracles observed about Manna. More of Gods Providence ; and twelve Corollaries thereabout.

Exercitation XIV.

Of death, judgment, hell, and heaven:
On these words, Rev. 20. 12. 15, And I saw the dead small and great, stand before God, and the books were opened; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.

The Contents.

works. And whosoever was not found written in the book of life, was cast into the lake of fire. 1. Of death: what death is. The causes of it. The degrees of it are four. Labour to dye well: two things requisite thereunto: 1. Preparation before death. 2. A right behaviour in death. What is preparation before death? Preparation twofold, 1. General. 2 Particular, and that, 1. In reference to God. 2. Our selves. 3. Our Neighbour. 2. A right behaviour in death, and that in three particulars. 2. Of Judgment. What it is, and that in six particulars. When it shall be. Four Reasons why the time is concealed. Judgment is twofold, 1. Particular, presently after death. 2. General, at the last day. Difference between the resurrection of the Elect and Reprobates in four things. What is meant by the books shall be opened: and what by the book of life. The act of judgment performed two ways, 1. By Examination. 2. By pronouncing sentence. Two differences between the examination of the Elect and the Reprobates; and other things about the administration of it. Four Reasons why this last judgment must be. Who the Judge is? 3. Of Hell. Seven Epithites of the place of

The Contents.

of the damned, in Scripture. Five acceptations of hell. A direful representation of hell. Three Reasons for it. Of the punishment of loss, and the punishment of sence. An exhortation to labour to avoid it. 4. Of Heaven : What that eternal blessed life is : The variety of heavenly joys in four things. The three Scriptural Heavens described. What is meant by Abraham's bosome. The sum of the last Article of our faith in three things. Whether we shall know each other in Heaven? Proved affirmatively by six Arguments. An exhortation to live the life of Grace here, that we may live the life of Glory hereafter.

Books

*Books very lately Printed for Edw. Brew-
ster, at the sign of the Crane in Paul's
Church-yard, 1676.* 12. IV. 68

1. **T**he Apostolical History, containing the Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles, from Christ's Ascension to the Destruction of Jerusalem by Titus, &c. By Samuel Cradock, B. D. fol.

2. Mr. Henry Smith's Sermons. 4to.

3. Cases of Conscience Practically Resolved. By the Reverend and Learned J. Norman, late Minister of Bridgwater in Somerset. 8vo.

4. Christian Advice both to Young and Old, Rich and Poor, which may serve as a Directory at hand, ready to direct all persons almost in every estate and condition; under 17 general useful Heads. By Thomas Mockett, M. A.

5. Moses Revived: A Treatise proving that it is not lawful (and therefore sinful) for any man or woman to eat blood, viz. the life-blood of any Creature. 8vo.

6. Basilins Valentinus his last Will and Testament, which was found hid under a Table of Marble behind the high Altar in the Cathedral Church of the Imperial City of Erford; leaving it there to be found by him whom God's Providence should make worthy of it. 8vo.

7. The Royal Pay and Pay-Master. A Sermon preached before the Military Company: By William Selater, D. D. Minister of St. James Clarksdown. 4to.

8. Exodus: Or the decease of Holy men and Ministers considered in the Nature, Certainty, Causes, and Improvement thereof. A Sermon preached the 12th Sept. 1675. at the Funeral of the much lamented Death of the Learned and Reverend Minister of Christ, Dr. Lazarus Seaman, late Pastor of Alhallows Breadstreet, London; By William Jenkyn, late Minister of Christ-Church, London. 4to.

9. Lydia's Heart opened, or Divine Mercy magnified, in the Conversion of a Sinner by the Gospel. By William Strong, M. A. &c. 8vo.

EXERCITATION

THE FIRST.

Ezek. 16. 8.

*I entered into a Covenant with thee,
saith the Lord God; and thou
becamest mine.*

GOd in this Chapter, by *Ezekiel* a Priest and a Prophet, declares His great mercies to the people of *Israel*, and their horrid and vile ingratitude. Among all His mercies, this was none of the least, that God entered into a Covenant with them.

There are three things among men that do induce a publick obligation, and yet do differ in themselves; As, 1. a Law. 2. A Covenant. 3. A Testament.

A Law and a Testament are absolute, and do not imply any consent of the party under them. For a Law requires subjection, not expecting the consent of inferiours: So a Testament, or a Will

B

of

of a Man, is to bequeath such Goods and Legacies, not expecting the consent of others. But a Covenant requires consent and agreement between two parties.

The Covenant of God with man is twofold : 1. That of Works, which was made before the fall, with *Adam* in his innocency. 2. The Covenant of Grace, which was made since the fall.

The Covenant of Works with *Adam* before the fall, is laid down more obscurely, than the Covenant of Grace was Gen. 2.16, 17. after the fall. *And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of Knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely dye.*

Do this and thou shalt live; if thou do it not thou shalt dye. And so God enabled *Adam* to do that which was good; for the which, he was the more obliged unto God. Or thus, The Covenant of Works God made with *Adam*, promising him therein an everlasting continuance of felicity and happiness, under condition of his obedience unto God; but threatning death to him, if he were disobedient.

This

This Covenant of Works was confirmed by a double Sacrament : 1. The tree of life. 2. The tree of knowledg of good and evil ; both seated in the midst of Paradise. The use of these was double.

1. That by the use of the one, and by abstaining from the other, man's obedience might be tryed.

2. That the tree of life might Seal to man being obedient, his perpetuity of happiness ; and that the tree of knowledg of good and evil, might signifie unto man, if he were disobedient, the loss of the greatest good, and the purchasing and procuring of the greatest evil.

The tree of life was not so called, from any inward implanted faculty of quickning in it ; but a Sacramental signification. So also the tree of knowledg of good and evil, had this name from the signification of the greatest evil or good, with the event and consequences thereof.

Here in this Covenant needed no Mediator, for it was before sin was in the world : and *Adam* then was in perfect familiarity and communion with God.

It was Sin that brought in enmity, fear, and shame ; as well as punishment

Gen. 3. 10.

and death. For presently after the fall, *Adam* hid himself from the presence of the Lord, and feared, &c. because of the guilt of Sin, and breach of Gods Commandment. So he confessed, *I was afraid because I was naked, and hid my self.* These are the grounds and reasons to prove that God dealt with *Adam* in these Commandments, by way of Covenant.

1. From the evil threatned, and good promised.

2. Because his posterity became guilty of his Sin, and obnoxious and liable to his punishment.

3. Because the Apostle *Paul* in *Rom. 5. 12, 15, 18.* makes all men in *Adam*, as believers are in *Christ*, which is by a federal or Covenant agreement.

2. How can God be said to Covenant, or enter into promise with man?

A. It is of Gods great condescension so to do, in regard of His Sovereignty over man. And yet to give, and to promise to give, are acts of His dominion and liberality; and so no ways repugnant to the great and glorious Majesty of God: But it is to confirm us in our hope and confidence in Him, and in our obedience unto Him.

2. Why doth God deal with man

in a Covenant way, rather than in a meer supreme and absolute way ?

A. 1. To sweeten and endear Himself unto us : So that *Adam* could not but have thankful and loving thoughts of God , that would thus far condescend unto him.

2. To incite and encourage *Adam* the more to obedience, and that to a willing and free obedience.

When our first Parents had broken this Covenant and were fallen ; God out of His infinite pity, mercy, and compassion to mankind, made with them another Covenant, a Covenant of Grace. And because man was an ill-keeper ; when he had his salvation in his own hands, he soon by Sin lost it, and himself thereby.

Therefore our gracious God would not have our Salvation any longer in our own keeping ; but made this His Covenant with man, in the hands of a Mediator, even the Lord Jesus Christ ; who Mal. 3. 1. is therefore called the Angel of the Covenant ; who will be sure to preserve and keep us , by the mighty power of God, through faith unto salvation. 1 Pet. 1. 5.

And herein Gods unspeakable mercy to mankind appeared, *not by works of*

Titus 3. 4, 5, *righteousness which we have done, but*
 6, 7. *according to His mercy He hath saved us,*
by the washing of regeneration, and re-
newing of the Holy Ghost, which He hath
shed on us abundantly, through Jesus
Christ our Saviour: that being justified
by His Grace, we should be made heirs
according to the hope of eternal life.

Yea, before God pronounced the
 Curse or Sentence of Judgment after
 Adam's fall, He graciously shewed a
 way, and a surer way of salvation in
 and through Christ the Mediator: when
 He said, *the seed of the woman shall*
break the Serpents head.

As this Covenant was first Preached
 by God to Adam; the Lord shewed him
 his Sin, and the curse due for Sin; and
 then sets an enmity between him and the
 serpent: they must fight it out, whereof
 the issue will be thus; A certain seed of
 the woman shall utterly overthrow Sa-
 than, even breaking the head of that
 Serpent; but the Serpent shall only
 bruise His heel; which signified light
 and temporary afflictions, both in the
 Head, and also in the members of Christ
 the head.

By virtue of which promise, the
 Church continued until Abraham's time,
 and

and then the Covenant is renewed : *In* Gen. 22. 18.
thy seed shall all the Nations of the earth
be blessed.

The condition required of *Abraham*,
 was to believe ; so *Abraham* believed in Gen. 15. 6:
 God, and He counted it to him for
 righteousness. Not that this was *Abra-*
ham's righteousness before God ; but
 that habit, that grace of faith (chiefly
 looking to the Messiah promised) that
 believing disposition, whereby he was
 able to believe that promise , this was
 reckoned to *Abraham* for righteousness ; Rom. 4. 2, 3.
 which brings us to speak of the Cove-
 nant of Grace.

The Covenant of Grace, is a mutual
 agreement between God and men :
 whereby God confirms unto men, that
 He will be favourable unto them, for-
 giving them their Sins, and giving unto
 them new righteousness , His Holy Spi-
 rit, and everlasting life, by and through
 His Son our Mediator. And men oblige
 themselves unto God, to receive so great
 benefits by lively faith, and to yield to
 God all true obedience.

This mutual agreement between God
 and man, is confirmed by outward signs
 and seals, which we call Sacraments.

Sacraments are holy signs testifying

God's good-will toward us, and our gratitude and duty towards God.

This Covenant could not be made without a Mediator ; for we could never make satisfaction, nor return into favour with God by, and of our selves : Neither could God admit us for His justice sake, without sufficient satisfaction ; which we could never make: For we were enemies to God, and so there was no way open for us to come unto God, but by that new and living way, namely the blood of Christ. So then this Reconciliation could never be made, but by the satisfaction and death of the Mediator.

Heb. 10. 20.

That on which all the promises now initially hang, is nothing but believing. Who so now believeth in God, shall be put within the Covenant. And there are these four reasons why all depends upon faith.

First, Because true faith is never alone, but draws with it all other Graces : he that believes in God, hath a good opinion of God, and loves God ; and he that loveth God must needs be full of good works.

Jam. 2. 17, 18.

Secondly, Only faith makes the promises sure unto us ; otherwise Christ and the Covenant of Grace had been spared.

Thirdly,

Thirdly, The Covenant consists of promises : nothing but faith can answer this Covenant, which is not a Commandment, but a Promise. Commandments are answered by obedience, but Promises are answered by faith.

Fourthly, It is by faith ; because God would have it go by free Grace, and not of debt : God dealeth with us as with Sons, and not as with Servants ; He pays us not wages, but gives us an inheritance. So all boasting is excluded. Rom. 3. 27.
Rom. 11.

The sum of the Covenant of Grace is this, That God will be our God, and give us everlasting life in Christ Jesus, if we receive Him by faith, being freely by His Father offered unto us : where hence will follow new obedience, whereby the faithful walk worthy of the Grace received ; and this is also by the Grace of God. Joh. 1. 12.
Jer. 31. 33.
Acts 16. 30, 31.

This God's eternal love and free Grace towards us, is the highest link of our salvation, both in order of time, nature, and causality. *Whom He predestinated, those also He called ; and whom He called, those He justified ; and whom He justified, those also He glorified.* Rom. 8. 29, 30.

God loved us when we were Sinners, enemies to Him, and that by wicked works.

Col. 1. 21.

works. If our wicked works could not prevent the love of God to us, why should we think they can nullify or destroy it? if the mass, guilt, and greatness of *Adam's Sin* (in which all men were equally sharers) could not interrupt or frustrate God's counsel of loving us when we were His enemies; why should any other Sins over-turn the stability of the same love and counsel, when we are become His Sons, and have a Spirit given us to bewail and lament our Sins?

It was God's promise flowing from this everlasting love that caused Him to make an everlasting Covenant with us, that He would not turn away from us to do us good.

But though God turn not away from us, oh how apt are we to turn away from Him! Nay, saith the Lord, *I will put my fear in their hearts, and they shall not depart from me.* God inclines our hearts to do those things which He commandeth; and so by over-powring our stubborn and perverse wills, He makes us to be a willing people in the day of His power.

Psal. 110. 3.

First, This Covenant of Grace is one in substance: for there is one God, one Mediator between God and men, even Christ

Christ Jesus, one manner of reconciliation, one faith, one way of salvation; and that for all those that are saved since the beginning of the world, or shall be saved to the end of it. So the Covenant of Grace is one, according to the principal conditions; whereby,

Acts 4. 12.
Joh. 14. 6,
& 8. 36.

1. God obligeth Himself to us, promising remission of Sins to all those who repent and believe; and we do bind our selves to believe in God, and act repentance.

2. But according to the less principal conditions, or (as others say) the manner of administration; so they are two Covenants, the Old, and the New; the first and the second.

Q. Wherein do the two Covenants agree, viz. this old and new?

A. 1. They agree in the author, God; and in the Mediator, Christ.

2. In the promise of Grace; which is, of pardon of Sin, and life everlasting, freely given to those that believe by and through Christ: which promise of Grace was common to the Saints of old, as well as unto us; although now it is more clear, and more often repeated.

3. In the condition in respect of us.

Gen. 17. 1.
Mark. 1. 15.

us. In both, God required faith and obedience. So to *Abraham, Walk before me, and be upright*: And to us, *Repent and believe the Gospel*. So the new Covenant agrees with the old, according to the principal conditions, both in respect of God, and also of us.

2. Wherein the new Covenant and the old do differ?

A. 1. In corporal promises: as the Land of *Canaan* promised to the Jews; their form of ceremonial Worship, and their outward political Government until Christ came: Christ to be of their seed: and many other such-like. But the new Covenant hath not such special corporal promises; but only in general, that God will preserve His Church to the end of the world, &c.

2. In the circumstances of the promise of Grace: In the old Covenant they were received into Grace and favour, upon believing in Christ that was to come: In the new Covenant, we are received into Grace and favour, by believing in Christ that is already come.

3. In the rights and signs added to the promise of Grace; for in the old Covenant there were other Sacraments various,

various, chargeable, painful; as Circumcision, the Passover, Oblations, Sacrifices. But in the new Covenant, there are fewer Sacraments, and they more simple, as Baptism, and the Supper of the Lord.

4. In the clearness; in the old Covenant all were typical, and under shadows, as their Priests, Sacrifices, &c. so all things were obscure. But in the New Covenant, all things are clearer, both in Doctrine and in Sacraments; we having the fulfilling of the types.

5. The old Covenant and the new do differ in gifts: heretofore it was more narrow and sparing; now a more large and plentiful effusion of the Graces of the Spirit. *I will make a new Covenant with them, saith the Lord; I will write My Law in their hearts; and I will be their God, and they shall be My people, &c. I will pour out My Spirit upon all flesh, &c.* Jer. 31. 31. 2 Cor. 3. 9. Joel. 2. 28.

6. In the time: the old Covenant was but temporary, until the coming of the Messiah: The new Covenant is eternal: *I will make an everlasting Covenant with them.* Jer. 32. 40.

7. In obliging: the old Covenant obliged the people to all the Law, both Moral,

both Moral, Ceremonial, and Judicial. The new Covenant obligeth us only to the Moral Law, and to the use of the Sacraments of Christ.

8. In the amplitude and largeness, in the old Covenant, the Church was included within the Jewish Nation; to which, all others that would be saved must joyn themselves, thence was that saying, *salvation is of the Jews*. But in the new Covenant; the Church is scattered over all Nations; and access is open to it, unto all believers, *Of every nation, he that feareth God, and worketh righteousness is accepted of Him*.

Joh. 4. 22.

Acts 10. 35.

1. Then take we heed of refusing this acceptable time, and this day of Salvation. Now the door is open, let us come in thereat: and joyn our selves to the Lord, to be His Covenant-Servants, and that for ever: taking the Lord to be our God; to love, serve, and fear Him, and to keep his Commandments.

Heb. 6. 12:

2. The cause why God enters into Covenant with us, is as because He loves us, so to give us strong consolation, that He will do us good, and make us for to know it. Labour we therefore for more knowledg of God in Christ; to understand

stand

stand the unsearchable riches of Christ, Eph. 3. 8, 19. and to be filled with all the fulness of God. For there may be knowledg without Grace; but there can be no Grace without knowledg.

Then may we comfort our selves in applying the promises of the Covenant to our selves; as to instance in these three promises only; As,

1: Of Justification; when Sin lyes heavy on thy Conscience, lay claim to the Covenant, wherein God hath said, *Their sins and iniquities I will remember no more.*

2. Of Sanctification; if a lust be too strong for thee, and thou wouldst faine be rid of it; go to God and beseech Him to make good His Covenant in this respect, to deliver thee from all thine enemies, to write His Law in thy heart, to give thee a new heart; to pour clean water upon thee, (even the sanctifying Graces of His holy Spirit) and from all thy filthinesses to cleanse thee. And then (as He said to St. Paul) His Grace shall be sufficient for thee. Ezek. 36. 25, 26. 2 Cor. 12. 6.

3. Of outward blessings and deliverances; in every streight, want, danger, disease, or the like; plead hard with God, tell Him of His Covenant, pray Him

Him to be thy buckler, and to deliver thee, to supply all thy need, and to be a present help unto thee in thy needful time of trouble, &c.

The promises are full of consolation; but thou must suck hard at these breasts of consolation, and draw them out. And so make use of the promises to the utmost.

Thus *Jacob* stayed himself upon the promise, when he was in great extremity, and in very much fear of his rough brother *Esau*; he urged God with his promise, *Lord thou hast said, Thou wilt surely do me good; deliver me I pray thee, &c.* So do thou as *Jacob* there did, wrestle with God in Prayer, and give Him not over until He bless thee.

So *David* prays to God, to have respect to the Covenant.

Jeremiah likewise prayeth, *Do not abhor us for Thy Names sake; Oh remember, break not Thy Covenant with us.*

So look to the Covenant and the Promises, build upon them, hold them fast, and be assured that in God's good time, (though perhaps not in thy desired time) all shall be fulfilled. And God will either give thee the mercy desired,

Isai. 66. 11.

Gen. 32. 12.
& 28. 13, 15.

Psal. 74. 10.

Jer. 14. 21.

desired, or that which is better for thee.

Now let us consider the misery of all those who are not in Covenant with God. *They are without God in the world,* Eph. 2. 12, and have no hope; they have no right to one of the promises; wicked creatures, subject to many wants, and need much assistance from God, and yet can have no confidence to go unto God.

Oh that pitiful speech of *Saul! I am sore distressed, for the Philistins make war against me, and God is departed from me, and answereth me no more, &c.* 1 Sam. 28. 19

Yea, as they have no comfort from God, so God is their enemy, a devouring fire unto them, everlasting burnings, quickly and easily consuming them as stubble; yea, and all the creatures are at enmity with them, because they are at enmity with God. All Men, Beasts, and Devils may hurt them, there is no prohibition against them; for wicked men have no interest in God by Covenant, and so are out of His more especial protection. God oftentimes lets loose the creatures against them, go, and worry them, wound them, hurt them, be an enemy unto them; destroy them.

Afflictions to those that are not in

Covenant with God, are as a cup of poison, and as a sword for their destruction. The bread and meat which they eat, may choak them: Though they have a civil right before men, yet they are usurpers before God, of all their Lands and Estates, and of all the good things of the world which they have and do enjoy.

On the other side, I might largely speak of the comforts, blessedness, security, and happiness of all those who have a Covenant-interest in God, and who can truly say to the Lord, *O Lord, thou art my God.* Read *Job. 25. 23.* to the end. As God is faithful in keeping Covenant with us, let us be faithful in keeping Covenant with God.

In Covenants between men, there is usually a league offensive and defensive, to defend and help each other. Let God's enemies be our enemies; as *David* said, *Do not I hate them, O Lord, that hate thee? and am not I grieved at those that rise up against thee? I hate them with perfect hatred: I account them mine enemies.* Let no iniquity cleave unto us, neither allow we our selves in any one known Sin. Grieve when God's Name is dishonoured, His Laws broken,

ken, His Sabbath prophaned, &c. Let every thing that bears the Stamp or Name of God be precious to us, as His Ordinances, Sabbaths, Servants, &c. Stand up in Gods Num. 25. 7. cause, like *Phinehas*, and shrink not back. Side not with any ungodly speeches, courses, or practises. As God is not ashamed to make us His people, and to be Heb. 11. 6. called our God; so let not us be afraid or ashamed to make it good upon all occasions. Else if we be ashamed of Christ and His words here, of us will He be ashamed when He comes in the glory of His Fa- Mark 8. 38. ther with His holy Angels. Especially let us take heed we be not a shame to Christ, and our Christian profession by ungodly or unsuitable lives. We have great cause of admiration, that the great and glorious and most holy God, would enter into Covenant with us such vile miserable and sinful creatures; and so to oblige Himself unto us to do us good.

As God is ours, so all that is in God is ours, and for our good. He provides Isai. 54. 13. & 48. 17. for us for Soul and Body. He doth instruct and teach us, we are all taught of God, who alone teaches to profit. He helps us to grow in Grace, and to hold out against all oppositions. He comforts us with the consolations of God,

2 Cor. 1. 4.

Josh. 23. 6.

Psa. 84. 11.

Joh. 10. 28.

Psal. 73. 24.

Joh. 17. 24.

Rom. 4. 16.

2 Pet. 1. 19.

Heb. 6. 17, 18.

which are very sweet and precious. He encourages us in His ways, preserves us therein against all the temptations and power of Devils or wicked men. He is a sun and shield to us, to direct and protect us: He gives us grace and glory, no good thing will He withhold from us. None shall ever pluck us out of His hands. He will guide us with His counsel here, and at length will bring us safe to His glory: That where our blessed Saviour is, there we may also be, and that for ever. We have also a right to the creatures, and to all God's promises, and to Heaven. God hath confirmed and ratified His Covenant with us.

1. By his promise, which is a sure word. Therefore it is of faith, that it might be of Grace, to the end the promise might be sure, &c.

2. By His oath: God willing more abundantly to shew to the heirs of promise, the immutability of His counsel, confirmed it by an oath: that by two immutable things (that is, His Word, and His Oath) in which it was impossible for God to lye, we might have strong consolation, &c.

3. By the death of His Son, the blood of Christ. For where a Testament is, there

there must also of necessity be the death of the Testator. Heb. 9. 16.

By the seals of the Sacraments; which is not so much, to confirm the promises on God's part; but to help our faith to believe them, and to rely upon them.

2. How may we know if we are in Covenant with God?

A. 1. By faith: *Abraham* believed God, and was reckoned to be in Covenant with God; and so he was called the friend of God. But this must be a true lively working faith; a faith that shews it self by its good works. This faith purifies the heart. Rom. 4. 3. Acts 15. 9.

2. If we be in Christ, and have His Spirit, for *if any have not the Spirit of Christ, he is none of His*. This holy Spirit makes us like unto God, and so testifies with our Spirits, that we are the Children of God: and also that we are partakers of the Covenant. After that we believe in Christ, we are sealed with that holy Spirit of promise; which is the earnest of our inheritance, &c. This is a Divine impression of light, and an inexpressible assurance, that we are the children of God, and so in Covenant with Him. None knows it, but he that hath

C 3

hath it. It is better felt, than expressed.

3. We may know if we be in Covenant with God, by our own knowledg. After God had rehearsed the Covenant there, He adds, *And they shall all know Me, from the least to the greatest, &c.*

True knowledg of God in Christ, first makes us to put off the old man with his deeds, and to be renewed in the Spirit of our mind, and to put on the New-
 Eph. 4. 22, 23, 24 man, which after God is created in righteousness and true holiness; and which is renewed in knowledg after the image of Him that created Him. And
 Col. 3. 10. 2. It worketh in us a readiness and willingness to obey God, and to serve Him: when we are brought out of the slavery of Satan, and from the bondage of sin and corruption, that sin doth not reign over us; then will we run the ways of God's Commandments, and that with alacrity and chearfulness, not thinking it a burden; run and not be weary. walk and not faint. They who are thus in Covenant with God, have a special interest in Him, and have access with boldness to the throne of Grace (through our great High-Priest Jesus the Son of God) that they may obtain mercy,

mercy, and find Grace to help in time of need. Heb. 4: 14, 16.

Therefore *Abraham* after God had so entered into Covenant with him, refused the King of *Sodom* and his gifts, wholly relying on God's Covenant for His blessing; and said, *I have lifted up my hand unto the Lord the most high God, the possessor of heaven and earth; that I will not take from a thred, even to a shoelatchet, and that I will take any thing that is the King of Sodoms; lest thou shouldst say, I have made Abraham rich.* Gen. 14: 22, 23.

This also upheld *David*, when he had lost wives and children, and goods, the City burnt, all lost, and the people spake of stoning him; then he encouraged himself in the Lord HIS God. 1 Sam. 30. 6.

He glories in his Covenant-interest with God, that God yet had made an everlasting Covenant with him, ordered in all things and sure: *For this* (said he) *is all my salvation, and all my desire, &c.* 2 Sam. 23. 5.

God saith to His Covenant-people, *The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither the Covenant of My peace be removed, saith the Lord that hath mercy on thee.* Read all the Chap- Isai. 54. 10.

Deut. 26. 16, 17, 18. *ter ; For the Lord hath avouched thee, to be His peculiar servant, that thou mayst be holy to the Lord thy God: and thou hast avouched the Lord to be thy God, to walk in His ways, and to keep His Statutes, and His Commandments, and His Judgments, and to hearken to His voice. And thou hast chosen thee the Lord to serve Him. O my soul, thou hast said to the Lord, thou art My Lord: thou hast chosen, and appropriated the Lord Jehovah, to be thy Lord.*

Numb. 14. 24.

Josh. 24. 22.

Psal. 16. 2. & 140. 6.

Isai. 26. 13. *Let not therefore other Lords have dominion over thee; as Satan, sin, thy foolish noysom lusts, the profits or pleasures or vanities of this world, ever bewitch thee or steal away thy heart from following this thy Lord, and that fully.*

Numb. 14. 24; *As thou hast yielded thy members servants to uncleanness, and to iniquity unto iniquity: Even so now yield thy members servants to righteousness, unto holiness.*

Rom. 6. 19.

Zech. 14. 20. *Let holiness to the Lord be written on thy heart and forehead, on all the inward faculties of thy Soul, and on all the members of thy body, and on all thy whole conversation and commerce with men. That all may take notice of thee, that thou hast been with Jesus: that thou walkest the way to Zion with thy*

thy
ha
pe
go
fo
th
in
th
th
th
be
be
C
G
th
f
a
g
I

Acts 4. 13.

thy face thitherward; and that thou hast joyned thy self to the Lord in a per- Jer. 30. 5.
petual Covenant which shall not be forgotten: that thy light may so shine before men, that seeing thy good works, they may glorifie thy Father which is Matt. 5. 16.
in Heaven.

That thou mayest declare plainly, that thou dost seek a countrey; and that thou desirest a better countrey, Heb. 11. 14, 16.
that is, an heavenly: that God may not be ashamed to be called thy God; for He hath prepared for thee a City: Even a City wherein is no Temple.

For in the Temple were the outward signs of God's presence; but God in this heavenly City shall manifest Himself face to face to His elect in Christ.

*And this City hath no need of the Sun, Rev. 21. 22, 23.
neither of the Moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.*

In that heavenly glory my husband Jesus Christ shall be the only means of of all the communication, that I and all the Elect shall have in the glory and light of God; *in whose presence is full- Psal. 16. 11,
ness of joy, and at Whose right hand there are pleasures for evermore.*

This God is my God (and in Cove- Isai. 25. 1.
nant

nant with me) I will praise Him; and bless His Name for ever and ever.

As the Lord hath entred into Covenant with me, and married me unto Himself; so He gives me always to be arrayed in fine linnen, clean and white, (which *fine linnen is the righteousness of the Saints*): that I may watch and keep my garments, lest I walk naked and men see my shame: That I hating even the garment spotted by the flesh; may walk with God in white, and may be esteemed worthy, through the worthiness and righteousness of Christ imputed unto me: In whom alone I desire to be found, not having on mine own righteousness, (which is as menstruous rags) but that which is of God by faith.

I can never sufficiently magnifie and admire the eternal love of God to me in Christ; that He hath chosen me in Him, before the foundation of the world, that I should be holy and unblameable before Him in love: having predestinated me unto the adoption of a Child by Jesus Christ unto Himself, according to the good pleasure of His will: and hath entered into Covenant with me, and so hath made me to become His own. And that not for any foreseen faith or works

Rev. 19. 8.

Rev. 16. 15.

Jude 23.

Rev. 3. 4.

Phil. 3. 9.

Isai. 30. 22.

Eph. 1. 4, 5.

Ezek. 16. 8.

in me, but according to the election of Grace. *He loved me, because he loved me; and He had compassion upon me, because He had compassion upon me.* Oh *the good Will of Him that dwelt in the*
 Rom. 11. 5. Rom. 9. 15. Deut. 33. 16.
Bush!

There is a mutual promise and obligation between God and me, and all other true believers, that God for ever will be the God of His people, and of their posterity also (if they walk in God's ways, and make not void His Covenant). And they again promise and oblige themselves to God, to be His people, to keep His Covenant, by believing in Him, and obeying His Commandments.

Let all those that truly endeavour to keep Covenant with God, beware of Covenant-breaking; if they fail that way, be duly humbled for it; and be more watchful and wary for the future; striving to recover themselves by serious and renewed repentance.

Let them set God always before their eyes, endeavouring to walk before Him and to be perfect. The meaning is, let them bear God always in their mind, as present with them, rest themselves by faith on Him alone, depend upon His
 Psal. 16. 8. Gen. 17. 1.
 Provi-

Verse 2.

4.

7.

Providence, and regulate all their actions according to His Will revealed in His Word. God hath made His Covenant between Him and all such, and God declares it is so, and enlargeth on it; saying to *Abraham*, *I will establish My Covenant between Me and thee, and thy seed after thee; to be a God unto thee, and to thy seed after thee.* These words (to be a God to thee) signifie as if God had said, By virtue of my Covenant, I will communicate to thee and thy seed, the effects of all the perfections of My nature; and all that I am in My Self, I will be on their behalf: and as I do live eternally, so will I cause all mine to live likewise.

And so in reference to our part of the Covenant, it is as much as if God had said, I will be He alone whom thou shalt serve, acknowledg and worship as God, and upon whom alone thou shalt absolutely depend, forsaking all others.

For so the words of the Covenant are, *I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people: and they shall all know Me, from the least even to the greatest of them, saith the Lord; for I will forgive*

Jer. 31-33, 34

give their iniquities, and remember their sins no more.

And in Ezekiel it is laid down thus, Ezek. 36. 25,
26, 27.
I will sprinkle clean water upon you, (even the sanctifying Graces of My Spirit) and ye shall be clean: from all your filthiness, and from all your Idols will I cleanse you. A new-heart also will I give you, and a new-spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.

They that are thus brought into the bond of the Covenant may say, and so Ezek. 20. 37.
said the Apostle Paul, Rom. 8 '38,39
I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of God which is in Christ Jesus our Lord.

I entered into Covenant with thee, saith the Lord God, it is in the Hebrew, the Lord Jehovah. Where-ever in Scripture in the Old Testament, the Word Lord or God is written in great
or

or Capital Letters, it is in the Hebrew, *Jehovah*.

Jehovah setteth out God's eternity, in that it contains all times, to come, or present, or past. The 3 syllables in the word *Jehovah*, contain the notes of all times.

The first syllable *Je*, denotes the time to come. The second *Ho*, the time present. The third *Vah*, the time past. God hath His being, and is from Himself. He always is, always liveth, and always is the same. For He is unchangeable. So none can say, *I A M*, but God alone.

Mal. 3. 6.

Exod. 3. 14.

Rev. 1. 4, 8.

Thus the title given to Christ, which is, and which was, and which is to come, is an express interpretation of *Jehovah*.

It sets out also God's Self-existency, coming from the Verb that signifieth to be. God gives a being to Himself, to His Creatures, and to His Promises.

Levit. 19. 12,
14, 16, 18, 23,
30, 34, 37.

When-ever in Scripture, some special Mercy is promised, or some extraordinary Judgment threatned, the Name of *Jehovah* is affixed or added, *I am Jehovah*. To shew that God is just and faithful in the performance both
of

of His promises and threatnings.

This Name *Jehovah*, (as the Hebrews well note) consisteth of Letters quiescent, or Letters of rest: to shew that there is no rest, till we come to *Jehovah*, and that in Him we may safely rest. There the wicked cease Job. 3. 17.
from troubling, and there the weary be at rest.

The *Septuagint* in the Greek Translation, do almost every-where render the Name *Jehovah* *κύριος* Lord: for He that is *Jehovah*, namely whose essence and being is from Himself, who giveth to all their beings, and preserveth and upholdeth them therein, He is most absolutely and properly Lord.

Jehovah sometimes is used essentially, for the three Persons in the blessed Trinity joyntly, as *Exodus* 20. 2, 5, 7.

Sometimes personally, for the Father: *Jehovah* said to my Lord, sit thou on my Psal. 110. 1.
right hand, &c. that is, God the Father to God the Son.

Sometime *Jehovah* is used personally for the Son; as *Jehovah* rained from Gen. 19. 24.
Jehovah fire and brimstone upon *Sodom* and *Gomorrhah* out of Heaven: that is, God the Father, from God the Son. For the Father hath committed all judgment Joh. 5. 22.
to the Son.

And

And sometimes the Name *Jehovah* is given to the Holy Ghost, as it is understood and gathered out of *Numb. 12. 6.* God in the Hebrew tongue in the Old Testament, hath been pleased to name and manifest Himself by ten Names: whereof three are from His being, (or *ab esse*) as *Jehovah*, *Jah*, *Ehejeh*. *Sum*, *Ero*; from His eternal Essence.

Three more from His Almighty Power, (or a *posse*) as *El*, *Elokeh*, *Elohim*.

And three from His being over all; (or a *præ-esse*) as *Adonai*, *Shaddai*, *Jehovah Tzebaoth*, or *Deus exercituum*, the Lord of Hosts.

And the last Name of God is from His eminency (or *ab eminere*) *Guel jon*, which signifies God above all, or Lord over all. This last Name of God is used in *Psal. 73. 11.* *Is there knowledg in the most High?* And in *Genes. 14. 10. 20.* *Blessed be Abraham of the most High God, the possessor of Heaven and Earth: And blessed be the most High God, &c.* *Rev. 19. 16.* *He alone is King of Kings, and Lord of Lords.*

Exod. 6. 3.

Isai. 26. 4.

By His Name *Jehovah* hath He been made known to us: Therefore trust we in the Lord for ever: for in the Lord

Lord Jehovah is everlasting strength.

As all things were made by Him and for Him; so all things are upheld and preserved by Him. He *upholds all things by the word of his power.* And they cannot subsist a moment without Him. *In Him we live, and move, and have our being.* In Whose hand is the soul of every living thing, and the breath of all mankind. He giveth a being to all His promises: In Him all the promises are yea, and in Him, Amen. All the creatures out of this inexhausted fountain, have all the good which they have. For we are not sufficient as of our selves to think any thing as of our selves; but all our sufficiency is of God. Of Him, through Him, and by Him are all things; therefore to Him be glory for ever; Amen.

Heb. 1. 3.
Acts 17. 28.
Job. 12. 10.
2 Cor. 1. 20.
Rom. 11. 36.

And now, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God, with all thy heart, and with all thy soul; to keep the Commandment of the Lord, and His statutes for thy good continually?

Deut. 10. 12, 13.

Loe, this is My God, I have waited for Him, and He will save me; this

Isai. 25. 9. *is the Lord, I have waited for Him;
I will rejoyce and be glad in His Sal-
vation. He shall guide me here with His
Counsel, and afterward receive me unto
Glory.*

Pfal. 72. 18, 19. *Now blessed be the Lord My God, the
God of Israel, who only doth wondrous
things: and blessed be His glorious
Name for ever: and let the whole earth
be filled with His glory. Amen, and
Amen.*

EXERCI.

EXERCITATION

THE SECOND.

*Of Sacraments in general, which
are the Seals of the Covenant.*

2. **VV**hat is a Sacrament?

A. A Sacrament is an Ordinance of God, wherein by giving and receiving of outward Elements according to His Will, the promises of the Covenant of Grace made in the blood of Christ, being represented, exhibited, and applyed unto us, are farther signed and sealed betwixt God and Man.

I. Sacraments are seals annexed to the Rom. 4. 11.
Covenant of Grace to instruct, assure, 1 Cor. 11. 23.
and possess us of our part in Christ and
His benefits, and to bind us to all thank- Gal. 3. 27.
ful obedience to God in Him; that we Rom. 6. 4.
should walk in newness of life. God
alone is the Author of a Sacrament, be-
cause He alone can bestow those Graces
which are sealed therein.

There be two only Sacraments in the New Testament.

1. Baptism. 2. The Supper of the Lord.

Baptism is a Sacrament of our entrance into the Covenant of Grace : the Lords Supper is a Sacrament of our continuance therein.

The other five Sacraments of the Papists, as Matrimony, Orders, Extreme Unction, Penance, and Confirmation, do want an outward sign and institution by Christ, and so be no seals of saving Grace. I could severally and distinctly prove those five to be no Sacraments, but then I should be too prolix.

The word Sacrament is not used in all the New Testament, it is here taken for a Divine Myserie propounded and represented by outward signs and figures, or symbols. This signification in the word Sacrament is fitly answered, and is borrowed by the Latin Ecclesiastical Writers, from Military busineses; in which, the Oath that Soldiers took, and were obliged by to their General, was called a Sacrament. This may aptly and fitly be so used here; for in our Baptism by our Sureties (until we come of age to perform it our selves) we oblige and bind

bind our selves by a solemn vow, to our great Captain and General the Lord Jesus Christ, to fight under His banner, against Sin, the World, and the Devil, and to continue His faithful Soldiers and Servants to our lives end.

These were the words used by every Roman Soldier in his Oath, *Obtemperaturus sum, & facturus, quicquid mandabitur ab imperatoribus, juxta vires.* And these were termed *milites per sacramentum.*

The word in the Greek is *μυστήριον*, a mysterie, or a hidden secret belonging to holy things, known but to few, and not to be communicated but to those that are initiated or let into the Church. From *μυστικός*, *sacris initior* or *institutor doctrinæ quæ ad res sacras pertinet*, I am instructed in the Doctrine concerning holy things. But the word Mysterie is of larger acceptation than Sacrament.

A Sacrament is called a Mysterie, because it signifieth secret things, and such things as are unknown to those who have not been taught out of the Word of God, concerning the signification and use of them; and because there one thing is seen, and another thing is meant.

The lawful use of the Sacraments is not the observation of the external Rite, but to have faith to reserve the Rite it self, to that end to which it was ordained by God.

For to the Sacraments of the Covenant of Grace no other promise is annexed or added, but the promise of Grace, which hath always the condition of faith with it, either expressed or implied:

Faith is the instrument, *medium*, or hand, by which the things signified and offered by God, are received both in the Word, and also in the Sacraments.

Christ Himself by His Spirit doth make the things promised, present to our faith, and so faith receiveth them.

In the right use of the Sacrament, the giving and receiving the sign and thing signified, is joyned and goes together.

The giving and receiving of the sign is bodily by the hand of the Minister and receiver; but the giving and receiving of the thing signified is spiritual, through true faith in the receiver, and by the hand of Christ Himself giving it.

A Sacrament in proper speech, comprehends the whole action, as well the sign

sign as the thing signified. But by a Synecdoche it is taken only for the sign, the outward visible sign of the inward invisible and spiritual Grace.

The outward and earthly matter of the Sacrament, is, the visible sign or element.

The inward and heavenly matter of the Sacrament, is, the things signified, Christ with all His benefits.

The external form consisteth in the lawful administration and participation of the Sacrament according to the command of God.

The inward form is in the Analogy, proportion or union of the sign, and the thing signified; which is a spiritual relation whereby the things signified are really communicated to them who rightly receive and use the signs.

The Sacraments are signs in a four-fold respect,

1 Signifying. 2 Exhibiting. 3 Applying. 4 Sealing.

1. The outward signs in the Sacrament do signifie or represent the body and blood of Christ.

2. Together with the sign, the thing signified is exhibited and given; yet not in the sign or element, but in the sacra-

mental action, the Minister giving the sign or element, but our Lord Jesus Christ gives the thing signified.

3. The thing signified in the Word of the Gospel generally promised to all true believers, is applyed to every believing Soul, the outward sign or element being exhibited and given unto them.

4. The same promise is sealed in the Sacrament, whence it is they are not called signs only, but seals also. So we have it in the Word, *Abraham received the sign of circumcision, a seal of the righteousness of faith, which he had, &c.*

There are three things required in a Sacrament. 1. The outward signs and sacramental actions concerning the same. 2. The inward things signified thereby, namely, Christ Jesus with His saving Graces: and Spiritual actions concerning the same. 3. A similitude and likeness between them both.

As for example, In Baptism as water doth wash away the filth of the Body, so the blood of Christ doth wash away the spots of the Soul. As the bread and wine do nourish and feed the Body, so the body and blood of Christ laid hold on by true and lively faith, do nourish and cherish the Soul to eternal life.

The

The signs used in the Sacraments, are either, 1. Representing, as Water, Bread and Wine. Or, 2. Applying, as washing, eating, drinking, &c.

The signs and the things signified in both Sacraments do so agree, that the sign doth so fitly represent the things signified thereby, that the mind of a Christian is drawn by the signs to consider of the things thereby signified. The ends of Sacraments are, the sealing of the Covenant of Grace; or more fully thus in these three particulars.

1. To help our understanding, and insight; therefore the Sacraments are as clear glasses. So the Apostle said to the *Galatians*, in regard of the celebration of the Lords Supper, that Christ was crucified before their eyes; that is, Sacramentally, in the breaking of the Bread, and pouring forth of the Wine: whereas we know that corporally Christ was crucified at *Jerusalem*, which was far distant from the region of *Galatia*. Gal. 3. 1.

2. To help our memories, to bring to our remembrance, as lasting Monuments; *Do this* (said our Saviour) *in remembrance of Me*. Luk. 22. 19.
1 Cor. 11. 24.

3. To perswade our hearts, and to confirm

confirm our faith, as most certain seals and pledges to assure and strengthen us in the promises of Salvation; which God hath not only made to us in word, but confirmed it by writing; and lest we should any ways doubt (as naturally we are inclined to do) therefore He hath set to His seals, that nothing may be lacking to increase and strengthen our faith: from whence the Sacraments become not only marks and pledges of our Christian profession; but also so many bonds to bind us to obedience.

So that hereby not only the free Grace of God, and the promises are sealed to us on Gods part; but also our thankfulness and obedience towards God.

This is the primary end of the Sacrament: and the secondary end is, the profession of our faith and charity.

For there are represented in our use of the Sacraments, not only that union which we have with God in Christ; but also that communion which we embrace with all those who are partakers of the same union with us.

We must understand and believe that the efficacy of the Sacrament is not included in the external element, but wholly

wholly comes from the good Spirit of God, as He is pleased to shew His manifest power by those instruments, that so He may help our weakness:

For if we were wholly spiritual as the Angels are, then we should be able spiritually to contemplate God and His gifts; but now sith we are overshadowed with this lump of our earthly body, it is necessary that God should by certain figures, as it were by glasses (as I said before) represent unto us spiritual and heavenly things, who cannot otherwise conceive of them in our minds.

For now we see as through a glass 1 Cor. 13. 12.
darkly.

We enjoy the efficacy of the Sacraments, when we receive them by faith.

Of Baptism.

NOW come we particularly to speak of the two Sacraments, and first of Baptism.

Baptism is a Greek word, from βαπτίζω, *immergo*, *abluo*; which is primitively derived from βάπτω, *mergo*, *tingo*, to dip or plunge into water; signifying properly

perly, such a kind of washing as is used in Bucks; where linnen is plunged and dipt. Yet it is taken more largely, for any kind of washing, rinsing or clensing, where there is no dipping at all, as *Mat. 3. 11. & 20. 22, &c.*

Christ no-where requireth dipping, but only baptizing; which word *Βαπτισμα* or *Βαπτισμος*; implies no more than *lavatio*, *ablutio*; washing or ablution, which may be done without dipping.

Dr. Featly.

This word Baptism is used many ways.

1. Generally, for washing, *Luk. 11. 38. Heb. 9. 20.* the Pharisee marvelled Christ washed not before dinner.

2. Figuratively, for great and sharp afflictions, *Mat. 20. 22. Luk. 12. 50; I have a baptism to be baptized with, and how am I straitned till it be accomplished.*

3. To sprinkle or wash ones body Sacramentally, *Mat. 3. 11. John said, I indeed baptize you with water, &c.*

4. For the whole work and action of the Sacrament of Baptism, as *Mat. 28. 19, Go and teach all Nations, baptizing them, &c.*

5. Spiritually, to wash the Conscience, *Mat. 3. 11, He shall baptize you with the Holy Ghost and with fire.*
Acts

Acts 1. 5. *Ye shall be baptized with the Holy Ghost.*

6. The native and proper signification is, to dip into water, or to plunge under water, *tanquam ad tingendum mergo.*

Acts 8. 38. Philip and the Eunuch went down both into the water. Mat. 3. 16, *Jesus when he was baptized went up out of the water.* So Joh. 3. 22, 23.

There is a fourfold Baptism. 1. *Fluminis seu aquæ*, which is a Baptism of water, Mat. 3. 11, *I baptize you with water, &c.*

2. *Luminis seu doctrinæ*, Mat. 21. 25. the Baptism of John is put for the whole Ministry of John, both his Preaching, and his Baptism, Acts 18. 25. Apollos knew only the Baptism of John.

3. *Flaminis, seu donorum Spiritus Sancti.* Acts 1. 5, *Ye shall be baptized with the Holy Ghost*, that is, with the gifts of the Holy Ghost.

4. *Sanguinis seu martyrii*, a Baptism of Blood or Martyrdom: so Christ asked the Apostles, *Can ye be baptized with the Baptism that I am baptized with?* Mat. 20. 22, 23.

Baptism represents unto us two things.

1. The forgiveness of Sins. 2. Spiritual regeneration.

2. But

Q. But what proportion hath water with these, that it should be a sign of these things?

A. 1. Because the remission of sins is in a sence like unto a laver; whereby the sinfulnesses and defilements which are in our minds are cleansed, as the filthiness of our body is washed away with water.

2. The beginning of our regeneration is, that our nature should be mortified; as the end is, that we should be new-creatures: the pouring of water signifies a death, and in that runs away from us, and we remain not under it, it signifies a return unto life; as the words in our Church-Catechism are, *a death unto sin, and a new-birth unto righteousness*. So said the Apostle, buried with Christ in Baptism, wherein also we are risen with Him through faith, &c.

Col. 2. 12.

God who usually accompanies His own Ordinance with His blessing, will not frustrate our expectation in any of those good things which He hath promised; therefore we must strive to be perswaded that remission of sins and regeneration or a renewedness of life, by Baptism is offered unto us, and that we receive it therein. In as much as by
Baptism

Baptism we are incorporated into Christ, and receive His Holy Spirit, unless we reject the promises there made unto us, and so render them unprofitable to our selves.

The right use of Baptism is placed in faith and repentance; if thou wouldst use Baptism aright as it should be, then repent and believe; so we read in sundry places of the Gospels, and also in the Acts of the Apostles: that is, that we be perswaded that we are purged by the blood of Christ from our sins, and be sensible that we have His holy Spirit dwelling in us: and so daily to meditate of mortifying our corrupt flesh, and of yielding obedience to all Gods commands.

Baptism is a Sacrament of the New Testament, by the washing of water representing the powerful washing of Eph. 5. 26. the Blood and Spirit of Christ, and so 1 Cor. 6. 11. sealing up our regeneration or new Heb. 10. 22. birth, our entrance into the Covenant of Grace, our ingrafting into Christ, and into His mystical body which is the Church, Acts 8. 27.

Joh. 3. 5.
Tit. 3. 5.

This Sacramental washing sealeth to those that are within Gods Covenant, their birth in Christ, and entrance into Christianity.

The

The Covenant which is in general to all believers, is in Baptism especially made and established with every one of the faithful. And it is always ratified and sure, even to them that fall, when they do repent. (Although *Novatus* and his Sect taught otherwise). Neither do they enter into a new Covenant after their falls; but that which was entered into, is restored, renewed, and confirmed again. We must often meditate on, and consider of the Covenant made and entered into in our Baptism.

Baptism came in place of circumcision, and keepeth analogy and proportion with it; for both of them were a Sacrament of entrance, or of receiving into the Covenant of Grace.

Baptism came in place of circumcision;

1. By the command of God : God sent *John* to baptize with water; so we have it *Joh. 1. 33.*

2. By the Ministry of *John* : therefore he was called *John* the Baptist; so we have it, *Mat. 3. 1, In those days came John the Baptist preaching in the wilderness, &c.*

3. It was sanctified and confirmed by our Saviour Christ Himself, being baptized by *John*, *Mat. 3. 13.*

4. By

4. By his giving commission to His Apostles and Ministers, to continue the same in His Church unto the end. *Mat. 28. 18.*

Baptism is therefore also called the circumcision made without hands (on true regeneration in the Spirit) in putting off the body of the sins of the flesh, *Col. 2. 11.* by the circumcision of Christ. That is, by virtue of the gift of regeneration, which is the spiritual circumcision, whereof Christ alone is the worker. *Buried with Him in Baptism, &c.*

So Baptism is our Circumcision, on comes to us in the place of Circumcision; that is, by which the same things are confirmed, and in all things assured to us in the New Testament, which were confirmed and conferred on those in the Old Testament by Circumcision.

The words of institution of Baptism, are recorded in *Mat. 28. 19. Mark 16. 14.* Go ye into all the world, and preach the Gospel to every creature (that is, to every rational and intelligent creature,) or, Teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

To be baptized in the Name of the
E Father,

1
 .8r .82 .58
 Father, of the Son, and of the Holy Ghost, signifies and imports these things. That it is done by the command of God.

11 .2 .10
 22 To testifie, that by this Rite and Ceremony, that he that is thus baptized, is received into Grace and favour, by the eternal Father, for and through His Son, and is sanctified by the Holy Ghost. We must still understand this of believers and them alone; for *Mark 16. 16.* *He that believeth not shall be damned;* and that for all his Baptism unless he believe. So here is the principal end of Baptism.

13
 23 To be baptized in the Name of the Father, Son, and Holy Ghost, is to shew that the person baptized, is bound to know and acknowledg, to believe and trust in, to worship and fear, to honour and call upon this true God, Father, Son, and Holy Ghost; and this is the second end of Baptism; which *St. Paul* shews in these words; *1 Cor. 12. 13.* *Were ye baptized in the name of Paul & as much as if he had said, ye must be His whom in Baptism ye have given and obliged your selves given your names unto, and in whose name ye were baptized.*

Of Baptism there are two parts.

1. The water of Baptism.

2. The lawful use thereof.

1. By the water of Baptism is signified both the Spirit and the Blood of Christ spilt upon the Cross. This is that blood of sprinkling, which speaketh better things than that of Abel. We are redeemed by the precious blood of Christ,

Heb. 12. 24.

as of a lamb without blemish and without spot. This is the fountain opened for sin, and for uncleanness.

1 Pet. 1. 19.

Zech. 13. 1.

As the Blood of Christ, so also the Spirit of Christ is signified by the water of Baptism. Therefore said our Saviour, If any man thirst, let him come unto Me and drink; he that believeth on Me, out of His belly shall flow rivers of living water: this spake He of the Spirit, which they that believe on Him should receive.

Joh. 7. 37, 38, 39.

John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Acts 11. 16.

The lawful use of the water of Baptism is perceived in the action both of the Minister administering it, and also of the faithful who receive Baptism.

The action of the Minister is twofold.

1. The

1. The Sanctification of the water.

2. The outward washing.

1. The Sanctification of the water is the setting it apart to this end, to signify the Blood and Spirit of Christ by His ordinance and institution, which the words of institution do declare.

2. The outward washing is a most sure sign, pledge, and seal of the inward washing, whereby we with the Blood and Spirit of Christ are washed from our sins. He hath washed us from our sins in His own blood. So many of us as are baptized into Jesus Christ, are baptized into His death. *Christ loved the Church, and gave Himself for it; that He might sanctifie and cleanse it, by the washing of water through the word. The blood of Jesus Christ cleanseth us from all sin.*

Rev. 1. 5.

Rom. 3. 1.

Eph. 5. 25, 26.

1 Joh. 1. 7.

As the filthiness of the body is washed away with water, so we are purged from our sins by the blood and spirit of Christ. *Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

1 Cor. 6. 11.

That inward washing is made or done both by the blood, and by the spirit of Christ.

1. Washing through the blood of Christ.

Christ, is Justification. So we have it
Acts 22. 16, Arise and be baptized, call-
ing on the name of the Lord.

2. Washing through the spirit, is re-
 generation, when we are by the Holy
 Spirit regenerated or born again to a
 new life.

1 Cor. 6. 11.

Thus far of the action of the Minister,
 now to speak of the action of him or her
 baptized.

Every faithful person that is baptized,
 receiveth the outward Baptism of water,
 that there may be signified and sealed up
 unto him, that he is assuredly washed
 from his sins by the blood and spirit of
 Christ, as surely as his body is sprinkled
 or washed with water. *Then will I* Ezek. 36. 25.
sprinkle, said the Lord, clean water upon
you, and ye shall be clean; from all your
filthinesses and from all your Idols I will
cleanse you.

To be washed with the blood and
 spirit of Christ, signifieth, to be made
 partakers of the Covenant of Grace;
 namely, to be reconciled to God, justi-
 fied, regenerated, adopted, to be the
 Son or Child of God, and to be endow-
 ed with the freedom of the Sons of God.

All are washed with water, but belie-
 vers only by the blood and spirit of
 Christ.

Therefore not all that are baptized receive remission of sins and regeneration, but the believers only. For without a man have his name in the Covenant, the seal set to it confirms nothing unto him. To the receiving of the Sacrament (as very worthily it is in our Liturgy) there must be adjoynd thanksgiving, which is presently performed by every person that is baptized, if he be adult or of years of discretion; or by the witnesses in his stead if he be an infant, who when he comes to years of discretion, all his life long ought to be thankful unto God for this benefit.

Q. What are the ends of Baptism?

A. Especially these four.

1. To be a seal to us of our receiving into the Covenant of Grace, and fellowship with Christ and His Church.

2. By the outward washing to represent and confirm to us, the inward cleansing of our Souls, which standeth in justification and regeneration, *Eph. 5. 26.* So in this sence, Baptism (as it is *1 Pet. 3. 21.*) is said to save us, because it sealeth unto us eternal salvation.

3. To mind us of repentance and reforming our lives: for we are baptized with water unto repentance.

4. To

4. To be sealed to the certain hope of resurrection, and of an eternal blessed life.

In Baptism, Original sin is washed and taken away, especially as concerning the guilt; that is to say, the fault and the punishment; there remaining notwithstanding the vitiation and the sickness, namely, wicked lusts and inclination to evil: and that to this end, that we might all our life long fight against sin, and the Devil who is the Author of sin. But the Papists say, that by Baptism rightly administred, not only the guiltiness, but also the corruption of Original sin is so washed away, as that it is not afterward properly accounted a sin. But we contrarily distinguish thus of sin; sin in regard of the guiltiness or obnoxiousness to the wrath of God, and also in regard of the punishment together by one act is taken away in Baptism. But in regard of that error and corruption of Nature, it is not at the first wholly taken away, but successively, and by little and little, or by degrees it is extinguished, even as our renovation or renewing by the Holy Ghost is by little and little begun, increased and carried on in us.

And this we evince by these four reasons.

1. Else St. Paul would not so greatly bewail his Original sin, if after Baptism it ceased to be a sin : when as he cryed
 Rom. 7. 23, 24. *Out, O miserable man that I am, who shall deliver me from the body of this death? I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.*

2. Original sin is called a sin exceeding or out of measure sinful : and a sin that hangeth fast on, or easily encompasseth us about.
 Rom. 7. 13.
 Heb. 12. 1.

3. Concupiscence is the root of actual sin, and therefore after Baptism it must needs properly be a sin.

4. Unless that concupiscence were a sin, where would or could be that vehement and hot combate between the flesh and the spirit ; for the flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other.
 Gal. 5. 17.

Q. Why was Christ baptized ? what could Baptism signifie or seal unto Him ? He had no sin to wash away.

A. 1. That He might fulfil all righteousness, that is, for us and on our behalf,
 Mat. 3. 15.

2. That

2. That He might in His own person commend and confirm Baptism against all those who so debase and decry it.

3. That He might sanctifie our Baptism in Himself.

4. That by Baptism we might know Him to have entered into His office, and the execution of it.

2. How doth Baptism belong to Infants, and how are they capable of performing the conditions required?

4. I have perused the learned Exercitations of Mr. *John Tombes*, B. D. formerly a Cotemporary with me in *Magdalen-Hall*, who is the best and most learned of that opinion and perswasion, who hath many arguments against Infant Baptism, which require a large volume particularly to answer. I shall therefore only lay down some argument to assert the laudable use of the Churches Infant-Baptism, which do fully convince and satisfie me, and I suppose by God's blessing on serious meditation and consideration may satisfie those which will not wilfully close their eyes against the truth.

1. Because Infants are comprehended in the Covenant of the Grace of God; and therefore both the faith of the Parents

Arguments.

rents

1 Cor. 7. 14. rents themselves, and also of the Church, is confirmed by this sign, that God will be the God and Saviour as of the faithful Parents, so of their seed and children: which promise of His, He at His good time performeth in His elect.

Rom. 8. 29, 30.

Tit. 3. 5.

2. Because to them belongeth also the promise of forgiveness of sins, through the blood of Christ.

3. Because they belong to the Church of God.

4. Because they are redeemed by the blood of Christ.

5. Because to them is promised the Holy Ghost.

6. Because they are to be discerned from the Children of Infidels.

7. Because in the Old Testament Infants were circumcised. As Circumcision was then the first beginning or initiating Sacrament into the Jewish Church, so is Baptism the first beginning of Christianity. There can be no reason given to deprive Infants of Baptism, but that which may be given against circumcision; the main whereof is, the incapableness of Infants of the Grace of the Sacraments. But He that said of Infants, to them belongs the Kingdom of God, knows how to settle upon them the title of that Kingdom. And

And we have no reason to think, but that even before, or in, at, or by, the act of Baptism, the Spirit of Christ doth unite the Soul of the elect Infant unto Christ, and cloath it with His righteousness, and impute unto it the title of a Son or a Daughter by adoption, and the Image of God by Sanctification, and so fit it for the state of Glory:

8. To them to whom the Covenant belongs, to them belongs the seal of the Covenant that confirms the right to them; But to the Infants of faithful Parents the Covenant belongs; to you *Acts 2. 39.* and to your Children are the promises *Mark. 10. 13.* made; and to them belongs the Kingdom of God. Therefore we rationally conclude, that if the thing it self belongs to them, therefore the sign and seal thereof.

9. Your Children are Holy, *1 Cor. 7. 14.* there is a federal Sanctity, or an external and visible Holiness, at least in Children of believing Parents: and they are to be judged of the true flock of Christ, until they shew the contrary.

But the Anabaptists urge, we have no *Objection.* rule or example in Holy Scripture for the baptizing of Infants?

We

Solution.

We read of nothing in Scripture that doth infringe the liberty of the Church therein, neither do the Scriptures afford any proofs by consequence of it, to deter from it. We read of several whole households baptized, doubtless some Infants were therein.

And if the Scriptures not expressing directly the baptizing of Infants, were a sufficient reason of denying that Sacrament to them, is a senseless thing.

Circumcision was a sign of repentance (*Dent. 10. 16. Jer. 4. 14.*) and a sign of faith, (*Rom. 4. 11.*) and yet Infants were not kept from Circumcision, but God commanded them to be circumcised the eighth day, which is a sufficient ground to us for baptizing of Infants. For the ancient promises of God to the people of *Israel*, belong now to every believer in any Nation whatsoever.

Sith God under the Law shewed Himself the Saviour of Infants, and commanded them to be signed with such a visible sign as Circumcision was; it would be a very grievous and a hard thing if the Children of believers now under the Gospel, since the coming of Christ, should have less priviledg, than the Infants of the fathers of old, seeing the same

same promise is to us as was to them. And God hath now more manifestly declared His goodness to us in Christ.

The promise belongs to Infants: Acts 2. 37. therefore St. Peter would have his hearers to repent and to be baptized, and he adds the reason, because the promise belonged to them and to their Children, &c. whence I argue, because they are partakers of the promise, therefore they are bid to be baptized.

Or thus, the promise belongs to the adult repentant persons and their Children or Infants: therefore adult repentant persons and their Children or Infants are to be baptized for remission of sins.

The adult (or those of years) are to be baptized upon their repentance: and the Children or Infants of those repenting baptized persons, yea, before they are actually capable of repentance, are to be baptized also, for the promise is made unto them upon the account of their Parents.

So St. Peter there, commands them to be baptized, and why? because the promise is made unto them.

So also he shews the cause why those adult repentant persons are commanded to be baptized: which is, not because they

they were adult or repentant, and so Baptism belonged only to them: but also it belonged to their Infants; and so he proveth that as well the Infants as the adult should be baptized. Not because they believe or do not believe, but because they are partakers of the promise.

Regeneration or receiving into Grace, is enough for Infants.

Much more might have been said to several others of their arguments which are many, and would digress into a large volume; but I shall dwell no longer hereon.

Although we be but once baptized, yet Baptism is unto us a perpetual Sacrament of our washing from sin, and of our regeneration: that is to say, as Baptism doth not only evacuate and wash away Original Sin (in the sense before premised) but also all other Sins, either past, or present: for they that are baptized, are baptized into Christ's death. Now Christ's death is available not only to wash away those Sins that are before Baptism, but those also in our whole life which follow Baptism.

Q. What ground or warrant have we for sprinkling, which is commonly used with us in these cold Countries?

A. Our

Our Church allows no other than dipping (unless in case of the Childs weakness) as most consonant to our Saviour's Baptism, where we read of His descending into the water, and coming up again out of the water. Others conceive the very action of sprinkling water very warrantable, especially in young Children, to whom farther wetting may be dangerous to them. Mat. 3.

The reasons are such as these,

1. Because neither dipping nor sprinkling is essential to the Sacrament of Baptism, but only washing and applying water to the body, as a cleanser of the filth thereof.

2. As in the other Sacrament (that of the Lord's Supper) a spoonful of Wine is as significant as a whole gallon; so here a handful of water is as significant as a whole river.

3. The action of sprinkling bears fit resemblance with the inward Grace, as well as dipping; and hath authority also in the Scriptures.

We read of sprinkling of the blood of Christ: and the blood of sprinkling, 1 Pet. 1. 2.
which speaketh better things than the blood of Abel. Heb. 12. 14.

4. It

Eph. 5. 26.

4. It is not unlikely that the Apostles baptized as well by sprinkling or pouring water upon, as by dipping into it. Sith we read of divers baptized in houses as well as in rivers. However the washing of the body with water is essential, though whether way it be done seems not to be essential, so water be applyed to the body for the cleansing of it.

2. How do Circumcision and Baptism agree?

A. 1. In the principal end: for the promise of Grace through and by Christ (which was the same in all ages) is sealed in both of them.

2. In both is signified regeneration, and a promise of faith and obedience towards God.

3. Both Circumcision and Baptism are the Sacrament of our reception and entrance into the Church.

2. Wherein do Circumcision and Baptism differ?

A. 1. In the Rite or Ceremony, which is not the same in Baptism as in Circumcision: for in Baptism is only a washing, but in Circumcision, a cutting off the foreskin of the flesh.

2. In

2. In the circumstance of the sex or age : Circumcision belonged only to Males , and at eight days old ; Baptism belongs to both sexes Male and Female , and presently after they are born.

3. In the manner of signifying : Circumcision (on God's part) promised Grace, through the Messiah to come ; but Baptism through Christ already come. And (on their part) they being Circumcised were received into Grace, by believing on the Messiah to come ; but we through faith in Him already come.

4. In the particular promise : Circumcision had also the promise of corporal blessings, as of the land of *Canaan*, &c. But Baptism hath no such special promise of any temporal benefit.

5. In the manner of obliging : Circumcision on their part obliged them to the keeping of the whole Law , Ceremonial, Judicial and Moral ; but Baptism obligeth us only to the keeping of the Moral Law, that is, to faith and repentance.

6. In the objects and duration : Circumcision was commanded to the

F

poste-

posterity of *Abraham* only, and the Pro-
felytes, and was to endure but till
the coming of Christ : Baptism is in-
stituted for all Nations that will come
into the society of the Church, and to
endure to the end of the world. To
close up all with these few heads.

Aphorisms about Baptism.

1. Baptism avails though administred
by a contemptible person, as much as
if it were administred by an Apostle;
for if Baptism were in the merit or
worth of the Minister, then it did not
belong unto Christ.

2. The power of baptizing the
Lord hath reserved to Himself, it is
Christ alone that baptizes with the
Holy Ghost : the applying of the
outward Element Christ hath commit-
ted to His Ministers lawfully called and
deputed.

3. Baptism is the same as He is by
whose power and authority it is admi-
nistred : Not as He is by whom it is per-
formed.

4. Every true believer in Baptism
is made a King, and a Priest and
Prophet, *Rev. 1.* 5. Christ washes us
from

from our sins in His own blood, and so makes us Kings and Priests unto God and His Father. So *St. Crystostome*, When as Christ hath washed us from our sins (in the laver of Baptism) by His blood, He makes us Kings and Priests unto God.

Baptism, as we have seen, is a high Ordinance of God, and a means whereby He hath appointed to communicate Christ and His benefits to our Souls: and therefore not to be neglected or slightly esteemed, but used with all reverence and thankful devotion, when it may be had. Yet where God denyeth it, either in regard of the shortness of the Infants life, or by any other unavoidable necessity; there comes no danger from the want of Sacraments, but only from the contempt of them.

The right use of Baptism is, when inwardly in thy heart thou feelest some motion to sin, through thy lusts, then meditate on that solemn vow thou madest to God in thy Baptism. And if by infirmity thou fallest once or oftener into some sin, still have recourse to Baptism, that thy Soul may be encouraged therehence. For although Bap-

tism be but once administred, yet that once testifieth that all mans sins past, present, or to come, are washed away, **1 Pet. 3. 21. Eph. 5. 25, 26, 27.** And never rest, before thou hast a feeling of that renewing power signified in Baptism: namely, the power of Christ's death Mortifying sin, and the virtue of His resurrection, in the renewing of the Spirit.

EXERCI-

EXERCITATION

THE THIRD.

*Of the Lords Supper, the second
Sacrament of the New Testa-
ment.*

IT hath several appellations ; it is called,

1: The Lord's Supper, or *Cena Domini*, from the Greek word *κoinη* *Communis* : *cena vocatur à communione vestientium*. For *seorsim prandebant prisce Romani, sed cum amicis cenabant*. About Supper-time the Jews were to eat the Paschal Lamb ; which circumstance of time the Church hath changed according to the liberty in these things she hath. It is called the Lord's Supper, because our Lord Jesus Christ sitting at His last Supper, ordained it instead of the Passover.

2. It is called the Table of the Lord,
1 Cor. 10. 21.

3. A convention of the Church,

I Cor. II. 20, 33, *When ye meet together in one place, &c. And, When ye come together to eat.*

4. The Eucharist, because of the usual Thanksgiving.

5. A Sacrifice: so it was called by the ancient Fathers, *non iactant aut meritorium*, not a propitiatory or meritorious Sacrifice, as the Papists would have it, but an Eucharistical Sacrifice; because it is a solemn commemoration and celebration of the propitiatory Sacrifice of Christ.

6. At length it was called *Missa*, from the offerings sent by the rich, to the relief of the Poor; or from a dismissal of the Congregation after the publick Ordinances: But we retaining the appellation or name delivered in Scripture, call it the Supper of the Lord.

There are many detestable and abominable differences between the Lord's Supper, and the Popish Mass, which I think not fit here to recite, as not at all for edification.

I define the Lords Supper thus: The instituted and commanded distribution of Bread and Wine, by Christ Himself, in which Christ is certainly promised to me and all true believers. Or thus,

The Lord's Supper, is the distributing and taking of Bread and Wine commanded by Christ to all true believers; that He might testify by these tokens, that He gave His body to death for us, and shed His blood; and that He gave us these to eat and drink, to assure us that He will dwell in us, and nourish and quicken us to eternal life.

First, He assures and seals, that He gave His body for us upon the Cross, and that His blood was as truly shed for us, as we see with our eyes the bread to be broken for us, and the cup to be given to us. Next, that He by that His body Crucified, and by that His blood poured out, will as certainly nourish our Souls to eternal life, as surely as our bodies are fed by Bread and Wine, taken from the hand of the Minister, which are reached forth unto us as seals and pledges of the body and blood of Christ.

The Rites or Signs here, are the Bread broken and eaten, the Wine distributed and taken; or the breaking and distributing of the Bread, the distributing and drinking of the Wine.

The things signified are, the body of Christ Crucified, and the blood of Christ poured out: the eating and drinking of

them, signifie our union with Christ by faith, whereby we being made partakers of Him and all His benefits, from Him (as branches from a Vine) do suck and draw eternal life, or nourishment to eternal life.

Of this our union and communion with Christ we are certified,

1. By the analogy or proportion between the sign and the thing signified.

2. By the promise which is added to the sign.

The analogy chiefly proposeth two things to us.

1. The Sacrifice of Christ.

2. Our Communion with him. Because the bread is not only broken, but also is given to us to eat.

Or more clearly thus : The Lord's Supper is the second Sacrament of the New Testament, wherein by the outward elements of Bread and Wine, sanctified and exhibited by the Minister, and rightly received by the Communicants assurance is given to those that are ingrafted into Christ of their continuance in Him, and receiving nourishment from Him unto eternal life.

In the same sense it is also called the Lord's Table ; thou dost therefore come

to

to the banquet of Christ, to be His guest, as often as thou dost eat and drink of this Supper.

The Lord's Supper came instead of the Passeeover or Paschal Lamb, not because He appointed it a Supper unto us, but because He ordained it in room of the Passeeover.

For in the same night wherein He was betrayed, immediately after He had eaten the Passeeover with His Disciples, He did both Himself with them celebrate this Holy Sacrament, and withal gave charge for continuance of the same in the Church until His second coming. 1 Cor. 11. 23.
Mat: 26. 26.
1 Cor. 11. 20.

The parts of the Lord's Supper are two: 1. The earthly matter or the outward signs. 2. The action requisite for the use of the outward sign.

The outward sign or earthly matter is again twofold: 1. The Bread. 2. The Wine.

1. The Bread of the Lord, is Christ's body given to death for us; so Christ said, *This is my body which is given for you.*

2. The Cup of the Lord, is that New Covenant through His blood which was shed for us. By a Synechdoche the Cup
is

is put for the Wine contained in the Cup. Then by a Sacramental Metonymie, because neither the Cup, nor the Wine in the Cup, is substantially that very new Covenant which was confirmed by Christ's blood shed for us : but it is the Sacrament of that Covenant, and that in a double respect.

1. Because it is an outward sign calling to our remembrance, and as it were representing before our eyes, that New Covenant or Testament established by the blood of Christ.

Mat. 26. 28.

2. Because it is a seal of our faith, sealing up the certainty of that Covenant, and the continuance of it with us. So the Wine is a Sacrament of the blood of Christ, not contained in the veins, but shed out of His body upon the Cross, or as it was shed for the forgiveness of sins. So our Saviour said, *This is My blood of the New Testament, which is shed for many for the remission of sins.* Also here by Bread and Wine is noted out unto us, that we do perfectly and wholly find in Christ, not meat alone, but drink also : that is, not only one cause or part of Salvation and eternal life, but whatsoever wholly is requisite or necessary thereunto.

2. What

2. What are the ends of the Lord's Supper?

A. 1. To confirm our faith, and to be a most sure testification of our union and communion with Christ. For Christ by these signs testifies to us, that He by His body and blood, doth as truly nourish us to eternal life, as truly as we receive these signs out of the hand of the Minister. And this testification is directed to every particular person, that with true faith receives these signs or symbols. And we so receive these elements out of the hand of the Minister, as if Jesus Christ Himself did reach it forth with His own hand unto us.

2. That it may be a publick profession of our faith, and a solemn thanksgiving with an obliging our selves to perpetual thankfulness, and a celebration of this so great a benefit. And these are included in Christ's words, *This do in remembrance of Me.* Luk. 22. 19.

This commemoration is chiefly faith in the heart, joyned with a publick confession and thanksgiving.

3. That it may be a publick distinction or discerning mark, between the true Church of Christ, and all other Nations and Sects whatsoever. For the
Lord

Lord instituted this for His Disciples, and not for others.

4. That it might be a bond of Love between all those who lawfully take it, to become Members of one body, under one Head, the Lord Jesus Christ. *We*
 1 Cor. 10. 7. *being many are one bread and one body; for we are all partakers of that one bread.* Now the Members of the same body do mutually love each other.

5. That it may be a bond of the public meetings of the Church; for the institution of this Sacrament is, that it be done in the public Assembly or Congregation. Thence are those words,
 1 Cor. 11. 20, *When ye come together into one place; And*
 33. *when ye come together to eat, &c.*

Or more briefly thus: The ends of the Lord's Supper are,

1. To be a remembrance of Christ's Sacrifice performed on the Cross.

2. To be a sign of the Covenant of Grace established by the blood of Christ.

3. To be a Sacrament of the nourishing, continuance, and preservation of them in the Church, which once by Baptism have been ingrafted into the Church of Christ. Our Lord Jesus Christ by this Sacrament doth teach us, by the commu-

communion of His body and blood that our Souls are nourished in hope of eternal life.

By the Bread Christ represents His body to us, and by the Wine his blood ; to shew unto us, that as there is in Bread a nourishing faculty, to feed and strengthen our bodies for this present life : So His body hath a nourishing and quickening power with it, spiritually to nourish our souls.

In like manner also, as Wine exhilarates and cheers the heart of him that drinks it, refresheth his spirits, and maketh the whole body the more strong: Even so Christs blood doth strengthen our hearts, and fill them with joy and gladness. We do truly by faith feed on the body and blood of Christ, when we are perswaded that we shall be saved by His obedience, righteousness, and satisfaction to His Father on our behalf, as the Father imputeth it unto us.

Therefore we must necessarily have an interest in Christ ; for we can never be partakers of His good benefits, unless first He had given Himself unto us.

By this Sacrament our communion with Christ is confirmed and sealed.

The Lord's Supper refers us to the death

Lord instituted this for His Disciples, and not for others.

4. That it might be a bond of Love between all those who lawfully take it, to become Members of one body, under one Head, the Lord Jesus Christ. *We*
 1 Cor. 10. 7. *being many are one bread and one body; for we are all partakers of that one bread.* Now the Members of the same body do mutually love each other.

5. That it may be a bond of the publick meetings of the Church; for the institution of this Sacrament is, that it be done in the publick Assembly or Congregation. Thence are those words,
 1 Cor. 11. 20, *When ye come together into one place; And*
 33. *when ye come together to eat, &c.*

Or more briefly thus: The ends of the Lord's Supper are,

1. To be a remembrance of Christ's Sacrifice performed on the Cross.

2. To be a sign of the Covenant of Grace established by the blood of Christ.

3. To be a Sacrament of the nourishing, continuance, and preservation of them in the Church, which once by Baptism have been ingrafted into the Church of Christ. Our Lord Jesus Christ by this Sacrament doth teach us, by the commu-

communion of His body and blood that our Souls are nourished in hope of eternal life.

By the Bread Christ represents His body to us, and by the Wine his blood ; to shew unto us, that as there is in Bread a nourishing faculty, to feed and strengthen our bodies for this present life : So His body hath a nourishing and quickening power with it, spiritually to nourish our souls.

In like manner also, as Wine exhilarates and cheers the heart of him that drinks it, refresheth his spirits, and maketh the whole body the more strong: Even so Christs blood doth strengthen our hearts, and fill them with joy and gladness. We do truly by faith feed on the body and blood of Christ, when we are perswaded that we shall be saved by His obedience, righteousness, and satisfaction to His Father on our behalf, as the Father imputeth it unto us.

Therefore we must necessarily have an interest in Christ ; for we can never be partakers of His good benefits, unless first He had given Himself unto us.

By this Sacrament our communion with Christ is confirmed and sealed.

The Lord's Supper refers us to the death

death of Christ, that we may so communicate of His virtue: for upon the Cross that His own and perpetual Sacrifice was offered for our redemption. He redeemed us by His blood; and He made atonement for us by the blood of his Cross.

Heb. 5. 6.

So we do not (as the Papists say) offer up the body of Christ to the Father, for Christ Himself alone is worthy of that honour, who was both Priest and Sacrifice, and who offered up Himself, He remains a Priest for ever. And when He said, *take and eat*, He commanded us not to offer up His body, but only to feed on it.

So also another abuse of the Papists is, to deny the Cup to the people: whereas Christ in His institution said, *Drink ye all of this*. It is a high Sacrilegious impiety, thus expressly to go against Christ's institution in His own words.

It is by faith alone we eat the body, and drink the blood of Christ. And yet we say not that the body of Christ is included in the Bread, and His blood included in the Cup: but if we will enjoy the truth and reality of the Sacrament, we must have our hearts lifted

up

up heaven-wards, and look upwards; where Christ is in the glory of His Father, and from whence He shall come to be our Judge: for he that seeks Him corporally in these corruptible elements, manifestly errs.

So for me to eat the body of Christ crucified for me, and to drink His blood shed for me, is not only firmly to believe the whole passion and death of Christ, and by it to obtain remission of Joh. 6. 35. to 54. sins and everlasting life; but also by His Spirit which dwelleth in me, to be more and more united to His blessed body: as Christ there said, *He that eateth My* Joh. 6. 56. *flesh, and drinketh My blood, dwelleth in Me, and I in him.*

So that although Christ is in Heaven, and we on Earth, yet we are flesh of His flesh, and bone of His bone.

Even as all the members of the body Eph. 5. 30. & 3. 16, 17. & 4. 15, 16. Joh. 6. 57. are quickened and directed by one soul, so are we by one and the self same Spirit. So then our eating the body, and drinking the blood of Christ, which is not corporally but spiritually done, signifies four things:

1. Our believing of the passion and death of Christ.

2. Our receiving remission of sins
and

death of Christ, that we may so communicate of His virtue: for upon the Cross that His own and perpetual Sacrifice was offered for our redemption. He redeemed us by His blood; and He made atonement for us by the blood of his Cross.

Heb. 5. 6.

So we do not (as the Papists say) offer up the body of Christ to the Father, for Christ Himself alone is worthy of that honour, who was both Priest and Sacrifice, and who offered up Himself, He remains a Priest for ever. And when He said, *take and eat*, He commanded us not to offer up His body, but only to feed on it.

So also another abuse of the Papists is, to deny the Cup to the people: whereas Christ in His institution said, *Drink ye all of this*. It is a high Sacrilegious impiety, thus expressly to go against Christ's institution in His own words.

It is by faith alone we eat the body, and drink the blood of Christ. And yet we say not that the body of Christ is included in the Bread, and His blood included in the Cup: but if we will enjoy the truth and reality of the Sacrament, we must have our hearts lifted

up

up heaven-wards, and look upwards; where Christ is in the glory of His Father, and from whence He shall come to be our Judge: for he that seeks Him corporally in these corruptible elements, manifestly errs.

So for me to eat the body of Christ crucified for me, and to drink His blood shed for me, is not only firmly to believe the whole passion and death of Christ, and by it to obtain remission of sins and everlasting life; but also by His Spirit which dwelleth in me, to be more and more united to His blessed body: as Christ there said, *He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.* Joh. 6. 35. to 54.

So that although Christ is in Heaven, and we on Earth, yet we are flesh of His flesh, and bone of His bone.

Even as all the members of the body are quickened and directed by one soul, so are we by one and the self same Spirit. So then our eating the body, and drinking the blood of Christ, which is not corporally but spiritually done, signifies four things: Eph. 5. 30.
& 3. 16, 17.
& 4. 15, 16.
Joh. 6. 57.

1. Our believing of the passion and death of Christ.

2. Our receiving remission of sins and

and everlasting life by faith in Him.

3. Our union with Christ by His Holy Spirit which dwelleth both in Christ and us.

4. The benefit of quickening by the same Holy Spirit.

So to eat the body and drink the blood of Christ, is to believe that we through the merits of Christ, are received by God into grace and favour; and by the same faith we receive remission of sins, and are reconciled unto God; and that the Son of God (that Word which was made flesh) who hath united to Himself our humane nature (which He personally took) doth dwell in us, and hath joyned us to Himself and His assumed humane nature, by pouring upon us His Holy Spirit, by which He regenerates us, and restores light in us, righteousness and eternal life, the same which shineth in His assumed humane nature.

Joh. 1. 14.

Or more briefly thus: to eat the body of Christ is,

1. To believe in Him.
2. By faith, to receive remission of sins.
3. To be united unto Christ.

4. To

4. To be made partaker of the life of Christ, or to be conformable to Christ by His Holy Spirit, which worketh the same things both in Christ and in us.

This our eating is our communion with Christ, which the Scripture teacheth, and which in this Sacrament we do profess; namely our spiritual union with Christ, such as is of the members with the head, and of the branches with the vine.

This eating of His flesh, Christ teacheth in *John 6.* and confirmeth it by these outward signs in the Lord's Supper.

For in the Lord's Supper as we do eat the Bread, and drink the Wine, even so there as surely Christ gives to all true believers His body to eat, and His blood to drink.

This is clearly manifested to us in the words of institution, *Mat. 26. 26, 27, 28.*

I Cor. 11. 23, 24, 25. And this promise is repeated by St. Paul, *I Cor. 10. 16, 17.*

The cup of blessing which we bless, is it not the communion of the blood of Christ?

The bread which we break, is it not the communion of the body of Christ?

For we being many are one bread, and one

body; for we are all partakers of that one bread. To explain this briefly, It is called the cup of blessing, or of giving thanks, because it is received to this end, that we should give thanks to Christ for His death and passion for us: or that we should use it so, as to put us in mind of Christ's benefits towards us, and for these to give Him thanks.

Communion of the blood of Christ: Communion is a participation of a common thing: the Communion of the body and blood of Christ is by faith to be made partakers of Christ and all His benefits, the same Spirit being in us which is in Christ, and working the same thing in us which he doth in Christ.

It is a spiritual communion which believers have with Christ, as members with the head, and as branches with the vine.

For the Bread and Wine are the Communion, that is the sign and testimony of our Communion with Christ.

This Communion (as the Apostle there said) consisteth in this, that we being many are one body.

This makes against the corporal eating of the Papists in this Sacrament, for our communion with Christ is
only

only by faith and by the Holy Ghost.

Christ is the common head, His benefits are common, and communicated to all His members: Hence also it follows that the members are common among themselves, whence should flow mutual love and amity.

The Papists to uphold their Transubstantiation do say, that we must take the words literally, and so immediately after the words of consecration at the last syllable of the last word, that the Bread is transubstantiated or changed into the very body of Christ, and the Wine into His blood.

But this is a Sacramental speech of Christ, *This is my body*. As St. *Austin* to that general rule about Sacramental actions, adds this instance of eating the body of Christ. This is a certain way (said he) of finding out whether such a phrase or speech be proper or figurative, that whatsoever in Divine Word or holy Scriptures, cannot be done by honest and good manners, nor be properly referred to the truth of our faith, we must know it to be a figurative speech.

And shortly after instances in that place,

Unless ye eat the flesh of the Son of man, Joh. 6. 53.

and drink His blood, ye have no life in you. Doth our Saviour here command such a nefarious act, to have the Jews fall upon Him, kill and fley Him, to eat His flesh, and drink His blood? No; it is a figurative speech, there Christ commands them to communicate with the passion and sufferings of the Lord, and most sweetly to lay it up in remembrance, that for us His body and flesh was crucified and wounded.

So also this is a figurative speech, when our Saviour speaks of the Bread, *This is my body*; and of the Cup, *This is my blood*. This Cup is the New Testament in My blood: where the name of the thing signified, by a Sacramental Metonymie is given to the sign.

So the words of Christ must be understood Sacramentally, the Bread is called the body of Christ, because it is the sign of the body of Christ: and the Cup, or the Wine in the Cup, is called the blood of Christ, because it is the sign of the blood of Christ. And the Cup is called the New Testament because it is the sign of the New Testament.

So the true sence and meaning of Christ's words, *This is my body which is given for you*, is thus, This Bread which

is broken by Me and given to you, is a sign of My body which is given to death for you, and is a certain sign of your conjunction and union with Me: so that he that believeth and eateth this bread, he doth truly feed on My body.

But according to that impious fiction of the Popish transubstantiation, many absurdities follow. As,

1. Christ brake bread, not His body; therefore the bread is not really the body of Christ.

2. The body of Christ is given for us, and not bread; therefore bread is not really the body of Christ.

3. Christ did not say, under these species is My body, or My body is contained under these species; therefore Papists pervert Christ's words, and keep not to the institution.

4. Christ said not of bread, let this be made My body, but *this is My body*.

5. Notwithstanding their transubstantiation, the bread is neither annihilated, nor changed into the substance of a body, but remaineth bread still.

6. In every Sacrament there are two things, the sign and the thing signified:

but transubstantiation taketh away the sign, namely Bread and Wine; therefore it doth wholly overthrow the Sacrament.

7. Transubstantiation takes away the analogy between the sign and the thing signified.

But no more of this; I will only add four Reasons against the carnal or corporal presence of Christ in the Sacrament.

Reason 1. If the bread were turned into Christ's body, then there would be two Christs, one that giveth, and one that is given; for our Saviour gave the bread, &c.

Reason 2. If the bread be the very body of Christ, there would then be no more sign of the thing signified; and so no Sacrament.

Reason 3. Then the wicked receiver might eat and drink Christ's body and blood, as well as the true believer.

Reason 4. The Minister cannot give the inward Grace, but the outward elements only in the administration of the Sacrament.

There is another gross error also of Consubstantiation:

Consubstantiation is a coexistency of two substances in the same place: or the presence

presence of the body and blood of Christ, not under the species of Bread and Wine, but under the very Bread and Wine. *Luther* was of this opinion, that it remained bread still; but under, in, or with the bread is the body of Christ.

And this is the common tenent and opinion of those who this day are called *Lutherans*.

Against this, these few reasons may suffice.

1. The whole action of the Lord's Supper is done in remembrance of Christ, what need have we of that, if Christ's body were really present, either under, with, or in the elements?

2. Christ's body is in Heaven: and the *Heavens must receive Him, until the times of restitution of all things*, Acts 3. 21.

3. This is an essential property of every magnitude (and therefore of Christ's body also) to be in one place, and circumscribed or encompassed of one place.

4. If Christ's body were eaten corporally, then the wicked as well as the Godly partake of the flesh of Christ: but to eat His flesh is to believe in Him, and to have eternal life.

5. It is absurd to think that Christ sitting with His disciples, did with His own hands take His own body, and give it wholly to every one of His Disciples.

This is the Sacrament not of the living, or of the glorious body of Christ, but of His suffering and crucified body.

So Christ said, *This is My body which is given for you*; it is the Sacrament of Christ's body delivered unto death for us. And that these two ways.

1. It is a visible sign, bringing to our remembrance, or representing to us the body of Christ; that as with our bodily eyes we see the bread of the Lord so with the eyes of our Soul we may see Christ's body crucified for us.

2. It is a seal, sealing to our faith that Christ's body was certainly delivered to death for us, and is become the bread of life unto us.

We must not therefore seek Christ's body in the earthly element, but by faith lift up our hearts to Heaven, whither Christ ascended, and where He is. So in our Liturgy at the celebration of this Supper, we are admonished to lift up our hearts.

Now let us come to speak of the outward actions both of the Minister, and also of the Receivers.

I. The actions of the Minister are these four.

1. To take the Bread and Wine into his hands, and to separate it from ordinary Bread and Wine. Which is to signify to us, that God in His eternal decree separated Christ to be our Mediator, and that He was set apart for this office: Him hath God the Father sealed.

2. To bless and consecrate the Bread and Wine, by the Word and Prayer. Which signifies to us, that God in His due time sent Christ into the world, and sanctified Him, furnishing Him with all gifts needful for a Mediator.

3. To break the Bread and pour out the Wine. Which signifies, the passions and sufferings of Christ, with all the torments which He endured both in soul and body for our sins.

4. To give and distribute the Bread and Wine to the receivers: which signifies, that God gave Christ, and that Christ gave Himself to us: and that whole Christ and all His merits are freely offered to all sorts of receivers. And that God hath given Christ to the faithful

ful receivers to feed their souls unto eternal life, *Joh. 3. 14, 15. Joh. 6. 50, 51.*

2. Next we come to the Sacramental actions of the receivers, and they are these two.

1. To take the Bread and Wine offered by the Minister, every one into his or her hand. This signifies, his taking, and laying hold of Christ freely offered from God the Father, by the hand of faith, *Joh. 1. 12.* Or, the receiving of Christ with all His benefits into his soul by faith.

They, and they only have benefit by Christ crucified, which thus apply Christ to themselves by a true and lively faith. To as many as thus receive Him, to them gives He power to become the Sons of God, even to them that believe on His name.

2. To eat the Bread, and drink the Wine, receiving them into the body, and digesting them. And this signifies our uniting to Christ, and enjoying of Him; or our application of Christ by faith, that the feeling of our true union, and communion with Christ may be increased.

We must with delight apply Christ and His merits, to all the necessities of our

our Souls; spiritually feeding upon Him, and growing by Him.

For the eating of the Bread to strengthen our nature, betokeneth the inward strengthening of our souls by Grace, through the merit of breaking Christ's body for us. And the drinking of the Wine to cherish our bodies, betokens that the blood of Christ shed on the Cross, and (as it were) drunk by faith, doth cherish our souls.

And as God doth bless these outward elements to preserve and strengthen the body of the receiver; so Christ apprehended and received by faith, doth nourish him, and preserve him both body and soul unto eternal life, *1 Cor. 10. 3.* *Joh. 6. 50, 51.*

11. 17, 19.

2. Who are to be admitted to be partakers of this Sacrament?

A. 1. They who are of years of discretion, and sound judgment, able to discern the Lord's body, ought to repair to it. If they are able to prove and examine themselves, and rightly to remember the Lord's death. For so is the Commandment, *This do in remembrance of me:* And let a man examine himself, and so let him eat of this bread, and drink of this cup: for so ye shew the Lords death

death till He come, 1 Cor. 11. 27, 28.

2. They who are baptized, and by Baptism made members of the Church. For our Covenant with God made in Baptism, is renewed in the Lord's Supper.

As formerly none might eat of the Paschever unless he were circumcised; so none may partake at the Lord's table unless baptized.

3. Who in word and deed profess their faith and repentance; or who express the profession of their faith and repentance, by the actions of their life. For of occult and hidden things the Church judgeth not: but she admitteth all those whom she can judge to be members of Christ: that is, those whom she hears and sees by their confession and by their outward deeds to profess their faith and repentance; whether they be Godly, or whether they be Hypocrites not yet made manifest.

2. What is to be performed of every Christian that he may partake worthily of the Lords Supper?

1. Three things.

1. A due preparation before receiving.

2. Great heed in the whole duty of receiving.

3. A

3. A thankful close and shutting up of it. Of all these in order.

2. What is the preparation requisite to this holy Sacrament?

1. Duly to search and examine their own souls, if they can find in themselves those things which God requires in worthy Communicants.

This preparation is twofold: 1. Inward. 2. Outward.

1. Inward, which is spiritual, and that consists in a man's examining of himself, and so to try his own worthiness: There is a double worthiness.

1. A worthiness of the person; if thou hast faith, and the righteousness of Christ imputed by faith to thee.

2. A worthiness of the using; which is true reverence inward and outward; forgiveness, love, a serious bewailing of sins, and repentance; the meditation of the benefits of Christ; the discerning the body of the Lord, thanksgiving; and the avoiding of all offences. All these things be particularly discussed by many worthy writers, and therefore I here wave them. Briefly thus,

Such as will in a holy sort prepare themselves to celebrate the Lord's Supper, must have,

I. A

1. A knowledg of God, of Man's fall, and of the promised restauration into the Covenant by Christ.

2. True faith in Christ : for every man receiveth so much as he believeth, Heb. 4. 2.

3. True repentance of all their sins past, *Isai.* 66. 3. *Psal.* 26. 6.

4. Perfect love and charity : forgiving as we would be forgiven : true repentance purgeth out malice among all other sins; and a sound faith worketh by love, towards God, and towards our brethren also, *Mat.* 5. 22. *Jam.* 1. 19. 20. *Gal.* 5. 6.

The holy Apostle *Paul* (in *1 Cor.* 11. 27, 28, 29.) placeth preparation in these three acts. 1. Discerning the Lord's body. 2. Examining of our selves. 3. A worthy disposition. To speak a little of all these distinctly.

1. Discerning the Lord's body; which consists in a good understanding and judgment of the nature, use, and necessity of the Sacrament. Now because these things cannot be understood but out of the fundamentals of Christian Religion, about sin, and misery following thence; the Grace of Christ, and the blessings therehence flowing : of our duty in thank-

thankfulness and obedience to God; therefore the knowledg of the principal points of Christian Religion which are necessary to Salvation, are needfully required to this discerning here spoken of.

2. Examining our selves; which consists in a serious trial if we are so disposed, that we may use this Sacrament with profit.

The rule of this examination is the Word of God, especially as it concerns the institution of this Sacrament.

Our dispositions to be looked into in this trial of our selves, are our faith, repentance, charity, a desire of new obedience.

3. A worthy disposition; which consists in an agreeableness of our affections with this sacred business.

And here is required,

1. That we renew our repentance, as for all our former sins, so especially our late failings, and for those sins we are most inclined unto, and those committed since our last receiving.

2. To stir up in our selves a hungry and thirsting after Christ and His Grace, as for pardoning and mortifying our sins, so to be enabled for

for better obedience, and newness of life.

3. To stir up our faith to lay hold on the promises of the Gospel.

4. That with all humility, reverence, and devotion, we receive this Sacrament, as the Seal of the Covenant of Grace, and of the promises of God.

Thus far of the first part to be performed by every Christian worthily to partake of the Lord's Supper, which is Preparation. Now for the second, Heedfulness in the duty of receiving. And that consists in these four things.

1. Reverently to attend, the better to apply the whole action; joyning with the Minister in his Prayers, making use of all the Sacramental actions both in the Minister, and also in the receivers, whereof we spake at large before, and so thankfully commemorating the Lord's death, for the comfort and refreshing of our souls.

2. According as it is commanded, all must take the Bread and Wine into their hands.

3. According to Christ's command, to eat that Bread, and drink that Wine.

4. They must use thanksgiving, offering up themselves both souls and bodies

as a Sacrifice of thanksgiving. In which Rom. 12. 1.

respect this Sacrament is properly called the Eucharist. *As oft as we eat this bread, and drink this cup, we shew the Lords death, &c.* The Ordinance it self is full of death : what other language doth bread broken, and the blood severed from the body speak, but a dying Christ? As the Ordinance, so the Communicant doth by eating and drinking, in fact declare his profession of adherence to Christ, and embracing of the death of Christ for remission of Sins, and reconciliation of his person unto God. Which although at all times we may and should remember, yet God would have a solemn standing Ordinance in His Church, for the commemoration and shewing of it forth ; which Ordinance is this of the Lord's Supper.

This must be our actual exercise at the time of our eating and drinking at this Holy Table, to shew forth the Lord's death. The death of Christ then must fill our eyes, ears, lips, and thoughts ; If any of us could see Christ dying, that sight would take us up. Here we come as near to see Him dying, as can be represented unto us : Here Christ is Crucified before our eyes. Thus much Gal. 3. 1.

H for

for the second part, which is a Christian heedfulness in the act of receiving. Now of the third and last part, a thankful close and shutting up this our duty in this Ordinance.

1. By joyful thanksgiving, with Prayers.

2. Meditation how we are bettered; what increase we find of our faith in Christ, love to God and all His Saints, what strength and power we have gotten against sin, lust, and corruption; what new obedience we shew forth in our lives; and what increase and confirming we find of all other sanctifying and saving Graces in us; to help us to lead new lives, and to run the ways of all God's Commandments with more strength and alacrity than formerly.

This do in remembrance of me :

This is a solemn Memorial instituted by Christ Himself. Great Deliverances or Mercies have solemn commemorations : Such was the Passeeover, and the Feast of Purim, &c. among the Jews. Christ did not ordain it for His Nativity, Circumcision, Ascension, &c. (though all these were for us and our Redemption) but in remembrance of His death : hereby we shew the Lord's death. Because our sins are done away by

by His death; therein (in His death) was made the Sacrifice of atonement; Redemption and Reconciliation was made thereby, the Covenant confirmed, the justice of God satisfied, and everlasting life procured, &c.

1. Let us make this thankful remembrance to and within our selves, what fruit and benefit we receive from Christ, and the torments and pains He endured for us both in His blessed body and soul; nay His Soul-pains were the sole or chief of all His pains. Do not these deserve a thankful remembrance?

2. We make this remembrance to others, to all the world, by our solemn profession of Christ and His death, to which we stick, for remission of sins, and acceptation with God.

3. We make this remembrance to God, that Christ by His death hath satisfied God's justice, and hath made peace through the blood of His Cross. *Who shall therefore lay any thing to the charge of Gods elect? it is Christ that dyed for us, &c.* Rom. 8. 34. Col. 1. 20.

I close up with the Allegory of the Paschal Lamb and Christ, how the type and anti-type or the thing signified fitly

answer and agree ; in these thirteen things.

1. It must be a lamb of the flock ; so Christ was true man, *Joh. 1. 14.*

2. A Lamb without blemish ; so Christ was without sin.

3. To be killed and roasted with fire ; to shew the bitter death and passion of Christ.

4. A bone of it must not be broken ; so Christ had not a bone broken, *Joh. 19. 36.*

5. It must be in the evening ; so Christ suffered in the end of the world, *Heb. 1. 2.* and *9. 26.*

6. The posts were to be sprinkled with the blood ; so Christ's blood is sprinkled on our Consciences, and His satisfaction is imputed to us, *Rom. 3. Isai. 53. 6.*

7. Seeing the blood, the destroying Angel passed over, and they were preserved from death ; so Christ by his blood frees us from everlasting death.

8. The Lamb was to be eaten, and in every family ; so Christ by faith is to be applied by every believer.

9. The Lamb was to be roasted whole, his head, legs & appurtenances ; so whole Christ is to be received, and wholly according

according to all the articles of our faith,
2 Tim. 3. 7.

10. Without leaven : that is without
hypocrisie.

11. It must be eaten with bitter herbs :
with true repentance and bitter grief for
sin which caused that bitter passion of
Christ. He that will be Christ's Disci-
ple, must take up the Cross.

12. It must be eaten hastily, and with
their staves in their hands, after the fa-
shion of strangers : to shew that we are
Pilgrims here, and travailing to our
heavenly countrey have need of such a
Viaticum in the way.

13. Only Circumcised to eat thereof.
So only the regenerate feed on Christ by
faith; and Christ is profitable only
unto them.

Some Sentences.

1. Our Union and Communion with
Christ doth not mingle the persons, nor
unite the substances; but it consociates
our affections, and confederates our
wills.

2. This is to eat that bread, and drink
that cup, to abide in Christ, and to have
Christ abiding in thee. And hereby it

follows, that he that abides not in Christ, nor Christ in him, doth not spiritually eat of this bread and drink of this cup; although carnally and visibly he eateth of the Sacrament of the body and blood of Christ.

3. To believe in Christ is to eat that bread of life : He that believeth in Christ feedeth upon Him; and is invisibly fattened by Him, because he is invisibly regenerated.

4. Believers only eat the bread the Lord ; wicked men who are against Christ in their practises may eat the bread of the Lord.

5. All Glory to God, and Salvation to Men, is placed in the death and passion of the Lord Jesus Christ.

EXERCITATION

THE FOURTH.

Ecclesiastes 12. 13.

Fear God : The whole Verse runs thus, Let us hear the conclusion of the whole matter : Fear God, and keep His Commandments : for this is the whole duty of Man.

THe meaning is thus , as if King *Solomon* had said , the whole subject of this Book of *Ecclesiastes*, is summarily comprehended in this point, that man should lead his life in the fear of God, and in holy obedience unto Him : So that after this life he may enjoy everlasting blessedness and happiness in Him.

Now the fear of God is commanded in the first Commandment ; the scope

and meaning of the first Commandment is thus ; that *Jehovah*, one in Substance and three in Persons, the Creator and Governour of all things, and the Redeemer of His people, is to be entertained for the only true God, in all the powers of our soul. And that the inward and spiritual worship of the heart, (wherein God especially delighteth, and which is the ground of the outward worship,) may be given to Him, and none other : and that sincerely without hypocrisie, as in His sight who searcheth and knoweth the heart.

Mat. 22. 37.
Prov. 23. 26.
Deut. 5. 29.
Prov. 4. 23.
Mat. 12. 35.

Jer. 17. 10.

For this word before Me, or before My face, noteth that inward entertainment and worship whereof God alone doth take notice. And thereby God sheweth, that He condemneth as well the corrupt thoughts of mans heart concerning His Majesty, as the wicked practise of the body ; for our thoughts are before His face.

The easiest way of explaining or understanding the Commandments, is by dividing the obedience due to every Commandment, into its proper virtues as parts ; and then the vices contrary to those virtues will easily appear.

As there are these seven virtues or parts

parts of obedience due to the first Commandment. 1. The acknowledging of God. 2. Faith in God. 3. Hope. 4. Love of God. 5. Fear of God. 6. Humility. 7. Patience.

But here we are to speak only of the fear of God. The true fear of God, is to acknowledge the extream anger of God against sin, and His power to punish it; and to esteem our displeasing of God or offending Him, and consequently an estrangedness from Him, as the greatest evil: and therefore extreamly to hate and detest sin; and to be ready rather to suffer any evil, than to offend in any thing.

Or thus, The fear of God, is from acknowledging of His Wisdom, Power, Justice, and Right which He hath over all creatures, and out of subjection unto Him, not willing to offend Him.

Thou shalt fear thy God; I am the Lord. Levit. 19. 14.

God is feared, as He is just and powerful to punish; in regard of the evil of punishment, which He can inflict. So we stand in such a Godly fear, as not to do any thing, but that which maketh for God's glory: and yet this is not a servile fear (whereby one is afraid to be damned)

and meaning of the first Commandment is thus ; that *Jehovah*, one in Substance and three in Persons, the Creator and Governour of all things, and the Redeemer of His people, is to be entertained for the only true God, in all the powers of our soul. And that the inward and spiritual worship of the heart, (wherein God especially delighteth, and which is the ground of the outward worship,) may be given to Him, and none other : and that sincerely without hypocrisie, as in His sight who searcheth and knoweth the heart.

Mat. 22. 37.
 Prov. 23. 26.
 Deut. 5. 29.
 Prov. 4. 23.
 Mat. 12. 35.
 Jer. 17. 10.

For this word before Me, or before My face, noteth that inward entertainment and worship whereof God alone doth take notice. And thereby God sheweth, that He condemneth as well the corrupt thoughts of mans heart concerning His Majesty, as the wicked practise of the body ; for our thoughts are before His face.

The easiest way of explaining or understanding the Commandments, is by dividing the obedience due to every Commandment, into its proper virtues as parts ; and then the vices contrary to those virtues will easily appear.

As there are these seven virtues or parts

parts of obedience due to the first Commandment. 1. The acknowledging of God. 2. Faith in God. 3. Hope. 4. Love of God. 5. Fear of God. 6. Humility. 7. Patience.

But here we are to speak only of the fear of God. The true fear of God, is to acknowledge the extream anger of God against sin, and His power to punish it; and to esteem our displeasing of God or offending Him, and consequently an estrangedness from Him, as the greatest evil: and therefore extreamly to hate and detest sin; and to be ready rather to suffer any evil, than to offend in any thing.

Or thus, The fear of God, is from acknowledging of His Wisdom, Power, Justice, and Right which He hath over all creatures, and out of subjection unto Him, not willing to offend Him.

Thou shalt fear thy God; I am the Levit. 19. 14.
Lord.

God is feared, as He is just and powerful to punish; in regard of the evil of punishment, which He can inflict. So we stand in such a Godly fear, as not to do any thing, but that which maketh for God's glory: and yet this is not a servile fear (whereby one is afraid to be damned)

Mat. 10. 28.

1 Pet. 1. 17.

Heb. 12. 28.

Isai. 8. 12, 13.

51. 12, 13.

Mat. 10. 28.

damned) but an awful filial fear, whereby we are afraid, to offend our Maker and Heavenly Father. So our Saviour bids us, *rather fear Him that is able to destroy both soul and body in hell.* So St. Peter bids us to pass the time of our sojourning here in fear. *Let us have grace whereby we may serve God acceptably with reverence and Godly fear.* For as a Father pityeth his Son, so the Lord pityeth them that fear Him. Whereas all carnal fear, and especially the fearing of any thing more than God, is here condemned.

Fear ye not their fear, neither be afraid; but sanctifie the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread. I, even I, am He (saith the Lord) that comforteth you; who art thou that thou shouldst be afraid of a man that shall dye, and of the Son of man, that shall be made as grass? and forgettest the Lord thy maker, &c. and hast feared continually every day, because of the fury of the oppressour, as if he were ready to destroy, and where is the fury of the oppressour?

Fear not them which kill the body, but are not able to kill the soul: but rather fear Him that is able to destroy both soul and body in hell.

We

We should be more afraid to displease God than any other : and this fear of God should be stronger to move us to do good, than the fear of man to move us to do evil.

There is a twofold fear of God.

1. Filial. 2. Slavish.

1. Filial, which is from acknowledging of sin, and the anger of God against it, and from a serious grief for sins committed, because of offending God thereby, and in regard of calamities that we and others endure for sin, and a fear of future sins and punishments; with an ardent desire of avoiding those evils, through the acknowledging of God's mercy shewed to us in and through Christ.

This is usually called filial fear, because it is such a fear as dutiful Children have toward their Father, grieving for the anger and displeasure of their father, and fearing least they should offend him again, and so be punished for it; and yet are always perswaded of their fathers love and good-will towards them, and therefore love him, and through this love do grieve the more because they have offended him. So we read of *Peter*, that when he had denyed his Master,

be

Mat. 26. 75. *he went forth, and wept bitterly.*

But servile and slavish fear, is such as of Servants to their Masters, to avoid punishment, without faith, and without a desire and striving to amend: and is usually joyned with despair, and a with-drawing from God, and fleeing away from Him.

Filial and slavish fear differ in these three things.

1. Filial fear proceedeth from our trust and confidence in God, and love to Him. But servile fear ariseth from a sight of sin, and sins flying in the face, with the sense of judgment, and of the wrath of God.

2. Filial fear principally turneth away from sin which displeases God, but not from God Himself. But servile fear is a fleeing from, and a hatred not of sin, but of punishments and judgments of God; and so at length with a fleeing from, and a hatred of God Himself.

3. Filial fear is joyned with some assurance of salvation and everlasting life, and so draws us nearer to God. But a servile fear is joyned with an expectation of everlasting damnation and casting away from God, and so drives farther

farther from Him : which is so much the more in them, as their doubting or despair of the Grace and Mercy of God is more or less.

This slavish fear is in the Devils and wicked men, and is the beginning of everlasting death, which the wicked and ungodly do feel even in this life.

So said Cain to God, *My punishment is greater than I can bear : Behold, Thou hast driven me out this day from the face of the earth ; and from thy face I shall be hid, and I shall be a fugitive, a vagabond in the earth, &c.* So Abaz, *his heart* Gen. 4. 14. *Iai. 7. 2.*

was moved, and the hearts of his people, as the trees of the wood are moved with the wind. And so Saul, *he was afraid,* 1 Sam. 28. 5. *and his heart greatly trembled.* Jam. 2. 19. *The Devils believe and tremble.*

There are some things do oppose and resist the fear of God, in defect ; and some in excess.

1. In excess, as servile fear and despair ; of which we spoke something before.

2. In defect ; as, 1. Prophaneness ; 2. Carnal security ; 3. Contempt of God ; 4. An Idolatrous fear.

The wicked are utterly devoyd of all fear and reverence of God ; they have psal. 36. 1.

no fear of God before their eyes : an idolatrous fear , is not that fear alone which is from idols ; as the poor Hea-then *Indians* worship the Devil because he should not hurt them ; but that fear also which is from men and from the world , when a man fears them more than he fears God.

Some carnal security may be in the Godly , yet it is otherwise with them than in the wicked. It is so in the Godly , that the fear of God is not altogether cast out of their heart ; but the wicked like *Jeroboam* cast God behind their back : So God complains of the Jews , they had forgotten Him , and cast him behind their back : and that they had cast away the Law ; *There is no fear of God before their eyes.* Like the unjust Judge , who neither feared God , nor regarded man. We may have cause to fear such ; as *Abraham* said of the Philistins at *Gerar* , *Because I thought that the fear of God is not in this place , and they will slay me for my wives sake.* So *David* fled for fear of *Saul*.

There are many acceptations of fear in Scripture.

1. It is taken for natural fear , which is a certain natural affection , whereby men

(III)

men are stricken by reason of some natural or hurtful evil, either true or imagined. So *Jacob* said of his brother *Esau*, *I fear him, lest he will come and smite me, and the mothers with the children.* So the City of *Jericho* feared because of *Israel*. So *Peter* being on the Sea, when he saw the wind boisterous, was afraid, and cryed out, &c. This natural fear is in it self neither good nor evil. It was in *Christ* Himself, as He was man. It becomes evil and sinful when distrust is mixed with it.

Gen. 32. 11.

Josh. 2. 9, 11.

Mat. 14. 30.

& 28. 4.

Heb. 5. 7.

Mark 14. 33.

2. There is a free voluntary fear and reverence, which inferiours shew to their superiours, making them careful to obey, and loth to offend, and that for the Lord's sake. *Let the wife see that she reverence her husband;* but the word in the Original is (*Ανα φοβήται τὸν ἀνδρα*) that she fear her husband. So, *render to all their due; fear to whom fear* *belongeth.*

Eph. 5. 33.

Rom. 13. 7.

3. Fear sometimes in Scripture is taken for the thing or danger feared: *the thing which I greatly feared is come upon me,* said *Job*, *and that which I was afraid of is come unto me.* *When their fear cometh as desolation,* &c. that is, when that which they feared cometh, &c.

Job. 3. 25.

Prov. 1. 27.

4. For

4. For the person which is feared. In this sence God is called the fear of *Isaac*: So *Jacob* sware by the fear of his father *Isaac*, that is, by God whom *Isaac* feared; a Metonymie.

5. Fear in Scripture sometime is taken for, an holy affection of the heart. awing us, and making us loth to displease God by sin, in respect of His great goodness and mercies, and for a love we bear to righteousness. *There is mercy with Thee, that Thou mayest be feared*: This is a filial or child-like fear, spoken of before. The Godly are commanded thus to fear, and are commended for it; so is *Job*, and so *Cornelius*, that they feared God.

6. For a terrour in the heart of wicked men, fearing God as a Judge; being loth to offend Him by sin in regard of His punishments, and not from any hatred of wickedness. Thus *Felix* trembled and feared. This is servile and slavish fear, spoken of also before.

7. Fear is taken for the whole worship of God. *Thou shalt fear the Lord. In every nation he that feareth God, and worketh righteousness, is accepted of Him. Blessed is every one that feareth the Lord*; where is a Synecdoche of the part for the

Psal. 130. 4.

Job 1. 2.
Acts 10. 2.

Acts 24. 25.

Deut. 6. 13.
Acts 10. 35.
Prov. 1. 7.
Psal. 112. 1.
& 128. 1.

the whole. For where the fear of God is truly planted, there will follow the whole worship of God.

8. To think upon dangerous things which breed fear. *So thine heart shall meditate fear.* Isai. 33. 18.

9. For a great terrour, and fear from God; which was sent on the hearts of the men of those Cities of the *Canaanites*, that they *pursued not after the sons of Jacob to slay them.* And the fear of God was upon those cities round about them, &c. Gen. 35. 5; 2 Chr. 17. 10.

Thus we see the several significations, and acceptations of fear in Scripture: and also what the true fear of God is; which is, whereby we so fear and reverence His holy Majesty and His Word, that we take heed by all means, of offending so gracious a Father, not so much for fear of punishment, as out of true love to God.

Several encouragements out of Scripture, to fear God. 1. God wilheth it, *Oh that they would fear Me, that it may be well with them, and with their children! and for their good alwayes.* Deut. 5. 29. & 6. 24.

2. *The secret of the Lord is with them that fear Him; and He will shew them His Covenant. He will teach them.* Psal. 25. 14. & 119. 102.

3. *There is no want to them that fear Him : The young Lyons shall lack and suffer hunger, but they that fear the Lord, shall lack no good thing.*

Pfal. 34. 9, 10.

& 23. 18, 19.

Prov. 22. 4.

Pfal. 111. 5.

& 112. 1, 2.

Prov. 15. 16.

Pfal. 61. 5.

By humility and the fear of the Lord, are riches, honour, and life. There is a special heritage belongs to those that fear God ; therefore *David* said , *Thou hast given me the heritage of those that fear Thy name* : That is, as these present, so also eternal good things, which properly belong to God's Children; wherein they of the world have no part at all.

Pfal. 85. 9.

4. *The Lord is nigh them that fear Him. And blessed are they to whom the Lord is nigh to hear and help.* *Moses* described the happiness of *Israel* herein, and said, *What nation is there so great, who hath the Lord so nigh unto them, as the Lord our God is to us, in all things that we call upon Him for?*

Deut. 4. 7.

Pfal. 85. 9.

Surely His salvation is nigh them that fear Him, &c.

Prov. 14. 26.

In the fear of the Lord is strong confidence ; and his children shall have a place of refuge.

Pfal. 103. 11

The mercy of the Lord is from everlasting to everlasting on them that fear Him, &c.

He will fulfil the desire of them that ^{& 145. 19.} fear Him, He also will hear their cry, and save them.

For the Lord taketh pleasure in them ^{& 147. 11.} that fear Him, in those that hope in His mercy.

The fear of the Lord prolongeth days. Prov. 10. 27.

The fear of the Lord is a fountain of ^{& 14. 27.} life, to depart from the snares of death.

The fear of the Lord tendeth to life; ^{& 19. 23.} and he that hath it shall be satisfied.

To you that fear My name shall the ^{Mal. 4. 2.} Sun of righteousness arise with healing in His wings, &c.

His mercy is on them that fear him, ^{Luk. 1. 50.} from generation to generation.

Who is among you that feareth the ^{Isai. 50. 10.} Lord, that obeyeth the voice of His servant; that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon His God.

In every nation he that feareth God, ^{Act. 10. 35.} and worketh righteousness is accepted of him.

To whomsoever feareth God, the word ^{& 13. 26.} of salvation is sent.

ENCOMIUMS, or Praises of the fear of God.

Job 28. 28. *Behold, the fear of the Lord that is wisdom, and to depart from evil is understanding.*

Psal. 19. 9. *The fear of the Lord is clean, enduring for ever: That is, the rule of His fear, and of all true Religion contained in His Word, is pure and clean; and it cleanseth and purifieth us; it is invariable and incorruptible, and produceth the effect of eternal life in them that observe it.*

Psal. 111. 10. *The fear of the Lord is the beginning of wisdom: that is, the fear of the Lord is the foundation as well as beginning of wisdom.*

& 147. 11. *The Lord taketh pleasure in them that fear Him, &c.*

Prov. 1. 7. *The fear of the Lord is the beginning of knowledg: beginning is the chief point or sum of knowledg.*

& 8. 13. *The fear of the Lord is to hate evil, &c. that is, he that hath the true knowledg and fear of God in his heart, it will make him hate sin, which is so hateful unto God.*

& 14. 27. *The fear of the Lord is a fountain of life,*

life, to depart from the snares of death.

The fear of the Lord is the instruction & 15. 33. of wisdom: that is, the fear of the Lord is the best and only means to have our hearts framed to receive true wisdom.

By the fear of the Lord men depart & 16. 6. from evil: that is, they that truly fear God, will not willingly run into sin; but say with Joseph, *How can I do this wickedness, and sin against God?* Gen. 39. 9. And this fear of God, was a curb to Joseph, when he dealt roughly with his brethren; when he had cast them into Prison, on the third day he brought them Gen. 42. 12. out; and said, *this do, and live; for I fear God.* So let this fear of God be always before our eyes, as a spur to every good duty, and a bar against all sin and wickedness.

Happy is the man that feareth always: that is, through the awful respect he hath to God's glorious Majesty fearing to offend Him; and being no ways confident of himself, that doth so always and at all times, it is a special preservative against sin; and so, happy is that man. Prov. 28. 14.

A man or woman that so feareth the Lord, Prov. 31. 30.

Pfal. 89. 7. Lord, shall be praised. God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all that are about Him.

& 96. 4. God is to be feared above all gods.

Let us therefore strive as good Obadiah though in the Court of wicked Ahab) to fear the Lord from our youth, and to fear Him greatly. And as Cor-

nelius that religious Captain, who feared God with all his house : to be faithful men, and to fear God above many. Pas-

sing the time of our sojourning here in fear ; in carefulness to please God, fearing lest we should offend Him.

Ecclef. 8. 12. Surely I know, that it shall be well with them, that fear God, which fear before Him.

Psal. 31. 19. David could not express it but breaks out in admiration of it ; Oh how great is Thy goodness . which Thou hast laid up for them that fear Thee : which Thou hast wrought for them that trust in Thee before the sons of men ?

Isai. 8. 13. Let us therefore sanctifie the Lord of hosts Himself, and let Him be our fear, and let Him be our dread.

Rev. 15. 4. Who shall not fear Thee, O Lord, and glorifie Thy name ; for Thou only art holy ; for all nations shall come and worship before

fore Thee, for Thy judgments are made manifest.

2. But what fear may Saints have in the Service of God?

A. 1. There may be a fear of God's wrath: they may have apprehensions of God's heavy displeasure; the hot displeasure of God's wrath may even vex their bones, and cause their soul to be sore vexed. They may conceive themselves forgotten of God, and that God doth hide His face from them: to have their soul pained within them, and horror to overwhelm them; and think that Christ may withdraw Himself and be gone; in regard of any comfortable and sensible enjoyment of His fellowship which they have. Psal. 6. 2, 3.
Psal. 13. 1.
& 55. 4, 5.
Cant. 5. 6.

2. There may be a great fear, even of performing holy Duties: they may be startled, & not dare adventure upon such holy performances, without much shame of Spirit and holy reluctancy; as Ezra said, *I am ashamed and blush to lift up my face to Thee, O my God; for our iniquities are increased over our heads, and our trespass is grown up unto the heavens.* And with the poor woman in the Gospel, who came fearing and trembling, and fell down before Christ. Ezra 9. 6.
Mark. 5. 33.

And yet the Saints never depart or fall away from that assured confidence they have conceived of the mercies of God, though they have a continual strife with their own distrustfulness.

In all these assaults faith upholds the Godly, and is like to a Palm-tree, endeavouring to rise up against all burdens, how great soever they may be.

He that striving with his own weakness, resorts to faith in his troubles, is already in a manner a Conquerour.

So David checks his own heart, *Why art thou cast down O my soul? Why art thou thus disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God. And wait on the Lord; be of good courage, and He shall strengthen thine heart; (and so he iterates it) wait I say on the Lord.*

Psal. 42. 11.
& 27. 14.
& 39. 2.

Sometimes the Saints may become even dumb with silence, as though their faith were utterly overthrown, yet they faint not, but proceed in the Battel, and by Faith and Prayer do still encourage themselves in God; who at length will come in with the saving strength of His own right hand.

There is great difference between the fears

fears of the Godly and of the wicked.

The fear of the wicked ariseth out of the evidences of the guilt of sin : but the fear of the Godly from a tender apprehension of the greatness, goodness, holiness and Majesty of God, and *His most pure eyes which cannot endure* Habb. 1. 13. *to behold iniquity* but with indignation ; and out of a deep sence of their own vileness and unworthiness to meddle with holy things. But yet this fear in the Saints never brings any dislike or hatred of God, or any wilful disobedience against Him. For as the fear of the soul deters, so the necessity of the precept drives on to an endeavour of obedience and well-pleasing.

Slavish fear forceth a man to do the duty some way or other, without any regard to the manner of doing of it. There is also another branch of a holy filial fear, when we thinking on the examples of God's vengeance shewed on wicked men for their sins, do take care not to fall into the same sins, lest we have the same punishments : and so crave aid and assistance of God against them, depending upon His Grace and assistance by His Spirit. For we are of the same flesh and blood as they were,
and

and bear about us a body of sin. So
 1 Cor. 10. 6. said the Apostle, *These things were our*
 to 12. *examples; to the intent we should*
not lust after evil things as they also
lusted. Neither be ye idolaters, as were
some of them, &c. Neither let us com-
mit fornication, &c. Neither let us tempt
Christ, &c. Neither murmur, as some of
them also murmured, and were destroyed
of the destroyer. Now all these things
happened to them for ensamples and were
written for our admonition &c. Where-
fore let him that thinketh he standeth,
take heed lest he fall.

Phil. 2. 12.

Therefore we are bid to *work out our*
own salvation with fear and trembling.
 Seeing our own weakness, wretchedness,
 and sinfulness, to lye low in our own
 sight, and to look up unto and rest upon
 the Almighty Power and Grace of
 God.

Nothing so much awakens us to cast
 all our confidence upon God, and by
 faith to rely upon Him, as to have a
 distrust of our selves, seeing our own
 weakness and frailty.

Hosca 13. 1.

And when we thus go out of our
 selves, resting wholly upon God, it al-
 ways goes best with us. *Ephraim was*
heard in that he feared. Therefore Solo-

mon said, *happy is the man that feareth al-* Prov. 28. 14.
ways. How wretched soever we be of
our selves, by faith we know, that
through God's most gracious accep-
tation of us in Christ, we shall be
blessed.

God requires to Himself the reverence
both of a Father, and also of a Master.
A son honoureth his father, and a ser- Mal. 1. 6.
vant his master. If then I be a father,
where is mine honour? and if I be a
master, where is my fear, saith the Lord
of hosts? He that truly worshipping
God, will endeavour to shew himself
both a dutiful Son, and an obedient Ser-
vant unto Him.

Therefore let the fear of God be a
reverence joyned with honour.

2. But how shall we answer that
place, there is no fear in love; but *per-*
fect love casteth out fear: because fear 1 Joh. 4. 18.
hath torment; he that feareth is not
made perfect in love.

A. The wicked fear not displeasing
God, so that they may do it without
punishment: but because they do know
God is armed with power to revenge,
therefore they tremble and fear, appre-
hending His wrath and vengeance. But
the Godly fear to displease and offend
God,

God, more than they fear the punishments. And therefore they are the more careful, wary, and watchful.

The fear which the Apostle *John* there speaks of, is slavish fear. There is no such slavish fear in love; but perfect love casteth out that fear: that is, our true, lively and sincere love to God, carryeth it self no longer towards God, with a simple fear of His terrible Majesty and Judgments; but with a sweet, humble, and reverend apprehension of His Grace and goodness, by which He hath made and declared Himself most amiable and lovely to the soul; whereby is begotten hope and confidence in Him.

Rom. 8. 15.

Q. How may we understand that place, *Ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father.*

A. There is a threefold operation of the Holy Ghost in those that are led by Him.

1. He is unto them a Spirit of bondage, working fear.

2. He is a Spirit of adoption, working love, through the sense of God's mercy: for He not only makes them the Sons of God, but intimates to their Spirits God's love towards them, that they are His Sons.

3. He

3. He is a Spirit of intercession, ma. Rom. 8. 26.
king them to go with boldness to the
throne of Grace, and call upon God as
their Father. We are now to speak only
of the first.

The Godly usually in the first act of
Conversion, feel the Spirit casting them
down in the sight of their sins, rebuking
them for sin, and convincing them of
sin; letting them see the bondage and
servitude under which they lye; that
they are slaves of Sathan, and guilty of
everlasting damnation, which works in
them great fear. As the proclaiming of
the Law wrought in the Children of
Israel great terrour and amazement: So ^{Exod. 20. 18,}
John Baptist began at the Preaching of ^{19.}
the Law: and the people asked him, ^{Mat. 3. 10.}
what shall we do that we may be ^{Luk. 3. 10.}
saved? And yet the Apostle here
doth not compare the Godly under the
Law, with the Godly under the Gospel:
but the Godly under the Gospel with
themselves; their second experience of
the operation of the Spirit in them
with the first. Whereas in the first
operation He was a Spirit of bondage,
now He is a Spirit of adoption. God
is pleased to bring us by the gates of Hell
to Heaven. First deeply to humble us,
then

then to exalt and comfort us. So then the meaning of these words (*ye have not received the spirit of bondage again to fear*) is thus, Albeit in the time of your first Conversion you were stricken with a fear of that wrath which is the recompence of sin; yet now the Spirit of adoption hath not only released you of that fear of damnation, which you conceived at the first, through the sight and sence of your sins; but also hath assured you of Salvation, making you certain that God is become your Father in Christ Jesus.

All the terrours and fears wherewith God humbles his children at the first, are but preparatives to his comforts and Consolations, that they may be the more sweet to the Soul.

In this 15th verse of *Rom. 8.* Two effects of the Spirit are opposed. For in some the Spirit worketh fear; in others, love and assurance, and first fear, then assurance. In all the elect which are of years of discretion, the Spirit worketh a slavish fear first, before the filial assurance; fear is the sign of the Spirit of bondage, confidence and assurance in God as a Father, is the proper effect of the Spirit of adoption.

So the Jews at Peters Sermon were *Acts 2. 37.*
 first pricked at the heart, and after comforted in assurance of forgiveness.

All are brought to this exigent, more or less, that they may acknowledg they stand in need of Christ, and be stirred up to seek out after him.

Such as were never afraid, were never assured. So none have the Spirit of adoption, but such as have had the Spirit of bondage. *Therefore Christ said, the whole have no need of a Physitian; &c. Mat. 9. 12.* As long as men think themselves well; they will not seek out to a Physitian (though then they may have need enough) but when they are stricken with sickness. The poor sin-sick Soul grieved and weary *with the burden of sin*, comes to Christ the great Physitian.

Fear God; are the words first read.

Q. But we read that the fearful, &c. Rev. 21. 8.
 Shall be cast into the lake which burneth with fire and brimstone, which is the second death.

A. That is spoken of those that faint in their spiritual combates, who through carnal fear, shall not dare to make profession of the truth, or shall deny it.

Q. What is that fear of God, which is here commanded?

A. I. To

A. 1. To reverence the Majesty and Power of God; so as the chief reason of our fear is not any evil that may come to us, but the excellent perfection of God.

2. When we do most especially fear the offending of God, and displeasing Him.

Psal. 90. 11.

3. When we are affected with fear and trembling by beholding the tokens of God's displeasure. So *Moses* said, *who knoweth the power of Thy wrath? according to Thy fear, so is Thy wrath.*

Q. What are the special and principal marks of the true fear of God?

Prov. 14. 16.
& 14. 6.

A. 1. Seriously to flee from all those things which are evil in the eyes of God: *A wise man feareth, and departeth from evil. By the fear of the Lord men depart from evil.*

Levit. 19. 14.

2. If out of Conscience towards God, we abstain from those sins which are hidden from the eyes of men, and safe enough in regard of man. *Thou shalt not curse the deaf; nor put a stumbling-block before the blind; but shalt fear thy God; I am the Lord:* Now the deaf cannot hear, and the blind cannot see any injury when it is done unto them; but the fear of God should deter from it.

So

So *Joseph*, though he had the im-^{Gen. 39. 9.}por-
tunities of his Mistress, and the oppor-
tunity of secrecy, yet the fear of God
kept him from committing Adultery.

3. If we do not only abstain from sins,
but also hate them, and that because
God hates them. *The fear of the Lord*^{Prov. 8. 13.}
is to hate evil.

4. If we are very careful about this
thing, that we depart not away from
God. As *David* said, *I have kept the*^{Psal. 18. 21.}
laws of the Lord, and have not wickedly
departed from my God.

5. If we strive not only to abstain
from evil, but also to do good. *Eschew*^{1 Pet. 3. 11.}
evil, and do good; seek peace, and en-
sue it.

Hold fast that which is good: abstain^{1 Thess. 5.}
from all appearance of evil.
21, 22.

6. If we fear not men, or any other
creature; so as to deter us from doing
our duty. *Job*, when he would make
a protestation of his uprightness, said,
Did I fear a great multitude, or did the^{Job. 31. 34.}
contempt of families terrifie me, that I
kept silence, &c? But and if ye suffer
for righteousness sake, happy are ye; and^{1 Pet. 3. 14, 15.}
be not afraid of their terrour, neither be
ye troubled: but sanctifie the Lord God
in your hearts, &c.

7. If we use the Name of God, and all His holy attributes, not lightly, but with great reverence; These things shew that we truly fear God. *Thou shalt always fear this glorious and fearful name, The Lord thy God.*

Deut. 28. 58.

2. What are the arguments to induce us to the fear of God?

Jer. 5. 22.

A. 1. His Almightyness. *Fear ye not Me, saith the Lord? will ye not tremble at My presence? which have placed the sand for the bound of thi sea, &c.* Touching the Almighty, we cannot find Him out; He is excellent in power, and in judgment, and in plenty of justice, &c. Men do therefore fear Him, &c.

Job 37. 23, 24.

2. Because of His Kingdom. *The Lord reigneth; let the earth tremble. Who would not fear Thee, O King of Nations? for to Thee only doth it appertain, &c.* I make a decree that men tremble and fear before God; for he is the living God, and his Kingdom that which shall not be destroyed, and his dominion is to the ends of the earth.

Psal. 99. 1.

Jer. 10. 7.

Dan. 6. 26.

3. Because of his powerful governing of all things, *Isai. 25. 1. to 6.*

4. Because of His particular and severe judgments against sins. *My flesh trembleth for fear of thee, and I am afraid*

Psal. 119. 120.

at

at Thy judgments. The just Lord is in the midst thereof; every morning doth he bring his judgments to light, he faileth not, &c. When I heard, my belly trembled, &c. Hab. 3. 16.
Zeph. 3. 5.

5. Because of the great and general judgment at the last day. If ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear. Ecclef. 12.
13, 14.
1 Pet. 1. 7.

6. Because of His threatnings, and the punishments attending thereupon. So God said to good King Josiah, because thy heart was tender, and thou hast humbled thy self before the Lord, when thou heardest what I spake against this place, and against the Inhabitants thereof, &c. and hast rent thy clothes, and wept before Me, I have heard thee, saith the Lord. 2 Chron. 34.
27.

So the repentant thief on the Cross, said to the other thief, Doeſt not thou fear God, seeing thou art in the same condemnation? Luk. 23. 40.

7. Because of the benefits and mercies of God: there is mercy with thee, that thou mayest be feared. They shall fear thee as long as the Sun and Moon endure. Wicked men say not in their heart, Let Pſal 130. 4.
& 72. 5.

Jer. 5. 24. *us now fear the Lord our God, that giveth rain in his season, he reserveth unto us the appointed weeks of the harvest.*

2 Pet. 1. 3. 8. We should fear the Lord because of all those great and precious promises He hath made to all those that fear Him.

But of those we have given plentiful instances before.

Some Sentences more about the fear of God.

1. When a good thing is done out of the fear of punishment, and not out of the true fear of God, it is not well done.

2. Why do we fear man when we are placed in the heart and bosom of God, and are sure we can never fall away there-hence?

3. The fear of God is an especial antidote and preservative against the fear of man.

4. Our present fear of God now, will bring us everlasting peace, rest, and security.

5. To fear God truly, is to omit or neglect nothing willingly, which He commandeth.

6. In

6. In the wayes of the Lord begin with fear, and then we shall come to confidence, strength and courage.

7. He is a stranger to the grace of liberty, whom the service of fear meerly bindeth and obligeth.

8. Know thy self, that thou mayest fear God : know God, that thou mayest love Him. *For the fear of the Lord is the beginning of wisdom, and the end of the Commandment is charity.* Even as out of knowledg of thy self, the fear of God comes into thy heart : so if thou knowest God as thou oughtest, thou wilt be sure to love Him.

9. He will easily swerve from the way of righteousness, who fears men more than God. *For the fear of man brings a snare.*

10. If the love of God, cannot keep thee from sin; let the dread of Him who is a sin-revenging Judge terrifie thee; the fear of hell, the snares of death, that burning fire, the ever-gnawing worm, those pains of hell, stinking brimstone, black flames of fire, the blackness of darkness for ever, and all those miseries accompanying it, which are insupportable to be born, impossible to express, passing all understanding to conceive, at least terrifie thee from sin.

11. The fear of man brings distrust, but the fear of the Lord brings strong confidence, *Prov. 14. 26.*

12. He that truly fears God, loves God: and he that truly loves Him, fears Him. For these in our worshipping of God are conjoynd, and cannot be separated.

13. When thou hearest that God is merciful, see that thou love Him: when thou hearest that God is just, see that thou fear Him; that being stirred up both by the love and fear of God, thou mayst be careful to strive to keep His Commandments.

Psal. 119. 10. 1. Pray therefore with *David*, *O let me not wander from Thy Commandments. And O that my ways were directed to keep Thy Statutes.* Always remembering that frequently iterated precept of our blessed Saviour, *If ye love Me, keep My Commandments.*

EXERCITATION

THE FIFTH.

Psal. 62. 5.

*My Soul wait thou only upon God:
for my expectation is from Him.*

OH how good is it to wait upon God! they alone who have found the benefit of it, know how good it is.

There be three especial ingredients, to make up this duty of waiting upon God: 1. Faith. 2. Patience. 3. Diligence.

1. Faith; which is *the substance of* ^{Heb. 11, 12} *things hoped for, and the evidence of things not seen.* Faith is the bottom of our waiting upon God. Faith discovers to us, on what grounds we may stand; as namely upon God's faithfulness and all-sufficiency, &c. and therefore *David* still encourageth himself,

(as twice in this Psalm) to wait upon God.

Prov. 13. 12.

2. Patience ; waiting implies delay ; and delay without patience is insupportable. *Hope deferred makes the heart sick.* Delay is a sore sickness , and Patience is the only cure of it ; without which, that sickness will prove death.

Heb. 6. 11, 12.

3. Diligence and activity ; he that waiteth for a mercy , must serve God's Providence in the use of all the means, which God hath ordained and appointed for the accomplishment thereof. It is Diligence as well as Faith and Patience, that must inherit the promises. *We desire that every one of you do shew the same diligence, to the full assurance of hope unto the end : that ye be not slothful, but followers of them, who through faith and patience inherit the promises.* Waiting without diligence, is nothing but slothfulness and security.

Psal. 40. 1, 2, 3.

Waiting signifies a patient abiding , and expectation of help from God. *I waited patiently upon the Lord ; and He inclined His ear unto me, and heard my cry : He brought me also up out of an horrible pit, out of the miry clay , and set my feet upon a rock , and established my goings. And He hath put a new song*
in

in my mouth, even praise unto our God.

I will wait upon the Lord, I will not go back from Him; I will try or use no unlawful means, but will wait in His way, and expect His help and aid, and the fulfilling of His promises; depending wholly upon Him and His Word. Isai. 26. 8.

Faith apprehends the promise, and thereby brings forth Hope; and Faith by means of Hope, makes them that believe to wait.

God is not like to man: but in whatever He promiseth, He approveth Himself most faithful, both in His ability and performances. I will therefore trust in the Name of the Lord, and stay my self upon Him my God. Isai. 50. 10.

This waiting upon God is a virtue, *Definition.* whereby we are inclined to the expectation of those things, which God hath promised to us. *If we hope for that we see not, then do we with patience wait for it.* Rom. 8. 24.

This waiting, this expectation,

1. It hath God for its principal object; *that our faith and hope might be in God*: and the less principal objects are all those things, whereby as by means and steps, we come to God. 1 Pet. 1. 21.

2. It

Jam. 1. 17.

Psal. 37. 5.

2. It hath respect to God, as the Author and Giver of every good thing, which it expects. *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights; with whom is no variableness, neither shadow of turning. Commit thy way to the Lord, rest also on Him, and He shall bring it to pass.* Every-where in the Old Testament, where the Hebrew word *קָוָה* which is wont to be rendered *Hope*, it signifies properly expectation. And the word *ὑπομονή* in Greek signifies more than bare expectation; it signifies patient expectation, and that unweariedly, from *μῆνο*, *maneo*, I tarry: so (2 *Thess.* 3. 5.) it is rendered, into the patient waiting for Christ; namely by which expectation, we expect till Christ shall come to judge both the quick and dead: there it is taken passively, for the expectation in or by which Christ is expected by us.

The *Septuagint* render these words thus, *πλὴν τῷ θεῷ ὑποτάσσῃς ἡ ψυχὴ μου, ὅτι ταῖς αὐτῆς ἡ ὑπόμεινι μου.* My Soul subject thy self to God; for my expectation (or my abiding, continuance, patience, perseverance,) is from Him. *ὑποτάσσῃς* *subiectio*, simply signifies, *sub alio jacere*, to lye under

under another : but properly it signifies more, as namely, to be subordinate, or to subject our selves in an orderly way. So it denotes an orderly subjection; and implyes the reverence of the heart, respectful speech and gesture, obedience without resisting, a willing subjection, and in due manner as is required. So, be subject, is a general word, comprehending all other duties, and services; to be obedient in all things.

The word *ὑποτάσσω* signifies, *tolero, sustineo, remaneo, persevero*. A man must (*ὑποτασσέσθαι*) stay, abide, and stand, under his weight and burden, until God ease him. *Magis significat expectationem, & longanimitatem, quàm adversitatum tolerantiam; sic alii. Propriè est, ipsa laudabilis sub cruce permansio constans, & in virtute cum crucis tolerantia vel contemptu perseverantia.*

Properly it signifies that laudable constant abiding under affliction, and a perseverance in virtue, not fainting under affliction, but constantly waiting for God's promised help and succour; knowing that better things are reserved for us. So we must not sink in our courage, nor shrink from our burden; and then

Heb. 10. 36.

then we shall both μένεν and also ὑπομένεν. So said the Apostle, *Ye have need of patience, that after ye have done the Will of God, ye may receive the promise.*

Rom. 8. 19.

There is another word in the New Testament used also for expectation, προκατάδοσις, an earnest expectation, with holding up the head, stretching out the neck, lifting up the eyes, with an earnest intention and observation to see, when the person or thing shall appear.

And one word more is used for expectation, namely, προσδεχομαι. But no more of this now.

The same word in the Septuagint, is in Psal. 130. 5. ὑπέμεινα ὡς κύριε ὑπέμεινεν ἡ ψυχή μου. *I have waited upon, or for thee O Lord; my soul doth wait, &c.*

2. What are the signs of our true waiting upon God?

A. 1. If it rest on the Grace of God alone, and His free promises.

1 Pet. 1. 13.

2. If it breed in us a care in all things to please God. *Every man that hath this hope in him, purifieth himself as He is pure.*

1 Joh. 3. 3.

3. If it perswade us diligently to use the means ordained of God; and to abstain from all others which are not

Heb. 10. 23,

24, 25.

not lawful, and He hath not appointed.

4. If we depend not on those means, but on God alone, working by and through them. And so in thus doing *Esth.* 4. 13. we may chearfully go about our duty imposed on us by God; that *according to our earnest expectation and our hope, in nothing we shall be ashamed, &c.* *Phil.* 1. 20.

2. By what means our hearts may be confirmed and strengthened against troubles?

A. 1. By fervency of spirit or zeal; that others may take notice of us, that we have been with Jesus. *Acts* 4. 13.

2. By a true confidence in God alone: So if we *commit our works unto the Lord, our thoughts shall be establisht.* *Prov.* 16. 3. If we *cast our burden upon the Lord, He will sustain us; He will never suffer the righteous to be moved. And the Lord will guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* *Psal.* 55. 22. *Isai.* 58. 11.

3. By faithful and fervent Prayers, commending and committing all our affairs unto God. *In every thing by prayer and supplication with thanks-giving, let our requests be made known unto God.* *Phil.* 4. 6.

4. By

4: By a sound judgment of those troubles wherewith we are assailed. For sometimes many of them are meerly to be contemned; as the foolish speeches of vain men and women, &c. And sometimes they are meer fopperies, which when we have weighed them in the ballance of a clear judgment, do presently vanish away; and always are such, that if they are duly compared with the dignity of our place and Christian Calling, with the fruits and necessity of them, they signifie nothing at all.

Our waiting and hope is confirmed and increased by all those Arguments, whereby we may be made more certain, that that good thing waited and hoped for, doth belong unto us. So experience
 Rom. 5. 4. *worketh hope, and hope maketh not ashamed.*

This Hope is a virtue, whereby we expect all good things from God, and patiently wait for all things that we need, at His hands; resting in the Lord, and waiting patiently for Him, not only
 Psal. 37. 7. *when we have the means, but also when*
 Jobb. 3. 17. *we want all apparent means; yea, and when the means seem contrary. As the three Children answered Nebuchadnezzar:*

Our

Our God whom we serve, is able to deliver us, from the burning fiery furnace, and He will deliver us out of thine hand, O King ; but if not , be it known unto thee, O King, that we will not serve thy gods, nor worship thy golden Image which thou hast set up. Dan. 3. 17.

I. Wait believingly ; *The vision is yet for an appointed time , but at the end it shall speak and not lye : though it tarry, wait for it , because it will surely come, it will not tarry.* The just must live by faith. He that cannot believe, cannot live. *Behold the husbandman waiteth for the precious fruit of the earth , and hath long patience for it, &c.* Let us learn of the husbandman ; and from the constant experience and observation of God's providence towards us , learn to wait upon God ; *For light is sown for the righteous, and gladness for the upright in heart.* Habb. 2. 3, 4. Jam. 5. 7. Psal. 97. 11.

Therefore will we not fear, though the earth be removed ; and though the mountains be carried into the midst of the Sea. For this God is our God for ever and ever, He will be our guide even unto death. I had verily fainted, unless I had believed to see the goodness of the Lord in the land of the living : wait on the Lord ; be Psal. 46. 2. Psal. 48. 14. Psal. 27. 13, 14.

of

of good courage, and He shall strengthen thine heart ; wait I say on the Lord.

Pfal. 9. 18.
Isai. 28. 16.

2. Wait patiently : For the patient expectation of God's poor Servants shall not perish for ever. *He that believeth, makes not haste.* If we wait upon God by saving faith, and an holy recumbency of spirit, we will willingly wait for deliverance or supply, and will not make haste to rid our selves out of such or such a calamity , or use any indirect or unlawful means so to do. *In returning and rest shall we be saved, in quietness and in confidence shall be our strength.*

Isai. 30. 15.

Foolish men and women in the impatience of their spirits, do sin against God, and their own arguments and reasons, and do sin away those mercies which else would come unto them. *David* was in a holy temper of spirit in his affliction, which he reports to us for our

1 Cor. 10. 6. 11.

imitation : *These things were our examples, and they are written for our admonition, upon whom the ends of the world are come.* *David* said, *I waited patiently upon the Lord.* How long did he wait ? even until he cryed himself weary, his throat dry, and his eyes dim.

Pfal. 69. 3.

I am weary of my crying (said he) my throat

throat is dried, mine eyes fail while I wait for my God. Oh invincible patience ! unconquerable expectation ! and he lost nothing by it, for so it followeth, and He enclined unto me, and heard my cry, &c. Psal. 40. 2.

The Apostle advises us, *Let patience have its perfect work; that ye may be perfect and entire, lacking nothing:* Jam. 1. 4.
till all our Graces are tryed, and God hath sifted us fully, if we will meekly and patiently depend upon Him, and holily and humbly wait till He send deliverance.

There is a work of patience, it must not be an idle patience, but a patience working in the use of all lawful means. And there is also a perfect work: to bear a very heavy burden, and a long time, and that with patience; this doth shew that patience hath had its perfect work.

Be we patient, stablish our hearts, *for the coming of the Lord draweth nigh:* Jam. 5. 8.
that is, not in the general judgment at the last day, but in this or that particular mercy or deliverance out of such a streight, tryal or affliction. *shall not God avenge His own elect, which cry day and night unto Him,*
L though

though He bear long with them? I tell
 Luk. 18. 7, 8. *you (saith our Saviour) He will avenge*
them, and that speedily: (that is, when
God's good time is come.) Nevertheless
when the son of man shall come, shall He
find faith on the Earth? the meaning is,
 that God oftentimes deferreth such or
 such a mercy or deliverance, until we
 are even weary of waiting, our hope
 lost, our faith even spent, and so our
 extremity God takes for His opportu-
 nity; then is Gods time to work; then
 mercies will be most sweet, then most
 refreshing. *Every thing is beautiful in*
 Eccles. 3. 11. *its time.*

3. Wait diligently: Stir up thy self
 to take hold on God; waiting is no idle
 posture, or sitting still. Engage thy
 heart to approach unto God.

Consider that the blessing doth not
 consist in the removal of an affliction,
 but in the sanctified use of it. And there-
 fore *blessed is the man, whom thou cha-*
 Psal. 94. 12. *steneest, O Lord, and teachest him in thy*
Law: When instruction and correction
 go together, that is a blessed and happy
 correction. Labour therefore for a san-
 ctified use of every affliction, to be pur-
 ged and purified thereby. *Give al-*
 2 Pet. 1. 10. *diligence to make thy calling and election*
sure

sure. Keep thy heart with all diligence. Prov. 4. 23.
And shew the same diligence to the full Heb. 6. 12.
assurance of hope, unto the end. Looking Heb. 12. 15;
diligently lest we fail of the Grace of
God : So let us be diligent in our wait-
ing, that we may be found of God in peace, 2 Pet. 3. 14.
without spot, and blameless.

I wait for the Lord, my Soul doth Psal. 130. 5.
wait, and in His word do I hope. God
will have us to wait, until He come and
rain righteousness upon us. Oh how
doth our blessed Saviour wait upon us! Hos. 10. 12.
standing at the door of our hearts, and
knocking ; saying, Open to Me, My Si- Rev. 3. 20.
ster, My love, My dove, My undefiled, Cant. 5. 2.
and so woos us, for to let Him come into
our hearts ; and we wickedly shut the
door of our hearts against Him, and
refuse His offers of Grace and Mercy,
and put Him off with delays ; yet He
stands still, and knocks, and waits, till
His head is filled with dew ; and His
locks with the drops of the night.

And He hath sent forth His Ministers
also to wooe for Him, and to pray us in 2 Cor. 5. 20.
Christs stead, that we would be reconciled
unto God. We know not how long God
may wait for us : Now is the acceptable
time ; now is the day of salvation. Hear 2 Cor. 6. 2;
while it is called to day. Lay hold on Heb. 3. 7.
sure

Grace while it is offered. And strike while the iron is hot. Remember *Jerusalem's* case; how our Saviour wept over it, spake and wept, wept and spake, *O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings!* I would, but thou wouldst not; therefore desolation, misery and confusion followed.

Luke 19. 41.

to 44.

I have gathered thy children together, as a hen gathereth her chickens under her wings! I would, but thou wouldst not; therefore desolation, misery and confusion followed.

Gen. 6. 3.

Jonah 3. 4.

Ezek. 18. 21.

2 Pet. 3. 9.

Rom. 2. 4.

God waited 120 years for the repentance and conversion of the old world. 40 days for *Nineveh*: God waiteth for poor sinners; *not willing that any should perish, but that all should repent and live.* Yet they despise the riches of His goodness, forbearance, and long-suffering; *not knowing that the forbearance of God should move them to repentance.* If we hear not while it is called to day, but harden our hearts through unbelief; and like fools make a mock of sin, at length it will sting like a serpent, and bite like an adder.

Heb. 3. 8.

Prov. 14. 9.

Prov. 23. 32.

God hath His appointed time, when he will wait no longer. As *Solomon* spake of temporal things, so do I of spirituals, and things of everlasting concernment: Man, most men, know not their appointed time, therefore the misery

Eccles. 9. 12.
& 8. 6, 7.

lery of man is great upon earth. *Laesa patientia fit furor* : Patience abused, turns into fury. Now mercy is offered ; mercy sits at the helm. Justice will have its course ; and that upon all those who come not in, nor accept of this golden Scepter of Grace and Mercy now Rev. 6. held forth. They shall have a cup of the pure wrath of the Almighty ; a cup of pure wrath without mixture, no drop of mercy or pity more, ever to be expected or hoped for ! (Oh who knows the Psal. 90. 11. power of God's wrath !) *They shall drink* Rev. 14. 10. *of the wine of the wrath of God, which is poured out without mixture, into the cup of His indignation, and shall be tormented with fire and brimstone, &c. and the smোক of their torment ascendeth up for ever and ever ; and they have no rest day nor night, &c.*

But I have expatiated too far upon God's waiting for poor Sinners. For God will have His glory magnified ; if His Mercy and Grace be not so, in the Conversion and Salvation of poor Sinners : His justice will be for ever magnified and glorified in their everlasting confusion and condemnation. So God will be no loser at all.

But now according to the words at

first read, come we to man's waiting upon God. *My soul wait thou upon God.*

Isai. 30. 18.

The Lord waits that He may be gracious to us, (as we have seen) and He *will be exalted that He may have mercy upon us ; for the Lord is a God of judgment : Blessed are all they that wait for him.* Jacob in the midst of blessing his Children , as in an holy rapture, breaks out in this pathetical expression,

Gen. 49. 8.

I have waited for Thy Salvation, O Lord.

Isai. 33. 2.

Likewise the Church, *O Lord be gracious unto us, we have waited upon Thee : Be Thou our arm every morning ; our Salvation also in the time of trouble.* Let these examples of Saints formerly , stir up and encourage us still to wait upon God : yea, though He seem to hide His face from us : as the Church complains,

Isai. 45. 15.

Verily, Thou art a God that hidest Thy self ; (yet in faith she calls Him) O God of Israel the Saviour. His way is in the sea, and his paths in the mighty waters ;

Psal. 77. 19.

and his foot-steps are not known. Clouds and darkness are round about him, and

Psal. 97. 2.

yet righteousness and judgment are the habitation of his throne. God hath not

Isai. 45. 19.

said to the house of Jacob, seek ye Me in vain. Be not as those wicked idolatrous

Jews,

Jews, who said, *It is in vain to serve God; and what profit is it, that we have kept his ordinance, and walked mournfully before the Lord of hosts?* Mal. 3. 14.

though God rewarded their outward labours about His Service: that He would not have them to shut the doors for nought. nor kindle fire on His altar for nought; the meanest service to go unrewarded. Let us so wait as we ought, and it will not be unrewarded. Mal. 1. 10.

Let us wait and work. work and wait: our labour will never be in vain in the Lord. This is our waiting and work- 1. Cor. 15. 58.

ing time, our praying and seed-time: we sowing in righteousness here, shall reap Hos. 10. 12.

in mercy hereafter; even a full reward. 2 Joh. 8.

and a sure reward. He that goeth forth Prov. 11. 18.

and weepeth, (in this valley of tears) Psal. 84. 6.

bearing precious seed, shall doubtless Psal. 126. 6.

come again with rejoycing, bringing his sheaves with him. He shall have sheafs

in stead of grains; even a full measure Luk. 6. 38.

pressed down, shaken together, and running over, shall be given to him.

For God is not unrighteous, to forget our work of faith, our labour of love, and

our patience in waiting. Be not like that Heb. 6. 10, 11:

wicked Servant, who said, *My Lord delayeth his coming*; and so fall to riot-

Mat. 24. 51.

ting, and to be swallowed up with the pleasures and vanities of this world ; the Lord of that servant will come in a day that he looked not for Him, and in an hour when he is not aware, and will cut him in peices, and give him his portion with hypocrites, in the Lake that burneth with fire and brimstone for ever. Therefore be fervent in spirit, serving the Lord. Watch and pray, for thou knowest not at what hour the Master of the house cometh ; whether at midnight, or at the cock-crowing, or dawning of the day : Lest coming suddenly, He find thee sleeping. And be not weary in well-doing ; for in due season, thou shalt reap if thou faint not.

Rom. 12. 13.

Mark 13. 35.

Gal. 6. 9.

Wait God's leisure, wait His time ; God knows the fittest time ; when mercy is ripe for us, when we are fit to receive such or such a mercy ; when we are thoroughly humbled and reformed, when we know how to value the mercy aright ; how to use it ; how to improve it wisely, and not to abuse it : when our hearts are taken off from all creature-props and confidences ; when God hath exercised and tryed our Graces, and us also to the utmost ; thus long God will have us to wait :
that

that the tryal of our faith being much ^{1 Pet. 1:7.} more precious than of gold that perisheth, though it be tryed with fire, might be found unto praise, and honour, and glory, at the appearance of Jesus Christ. Now for the word *Only*. Wait thou only upon God. For He alone is able to support us, uphold, and encourage us in our waiting upon Him; to supply all our wants, and to fulfill all our desires. He will fulfil the desires ^{Psal. 145: 19:} of them that fear Him; He also will bear their cry, and save them. He alone is able to supply all our need, according to His riches in glory, by ^{Phil. 4: 19.} Jesus Christ.

The word here rendered *wait*, in the Hebrew the Original, signifies is silent. Which denotes, my Soul is silent, without any murmuring, fretting, or repining, and so resolved to wait upon God; to await His leisure, His good-pleasure, and blessed will, and that with patience, contentment, and satisfaction, I wholly resigning my self to Him. So the word in the *Septuagint* signifies, my soul subject, or submit thy self wholly unto God; be obedient to Him in all things; run not to rest or relye upon instruments

ments or means, but wait wholly upon God.

1. If thou trust on means, there thou wilt fail. For riches be uncertain, therefore trust not in uncertain riches.

1 Tim. 6. 17. *Hodie Cræsus, cras Irus : Job* was the richest man in the morning, before night he was poor to a Proverb; As poor as *Job*. Wilt thou set thine eyes upon that which is not ? for riches certainly make themselves wings, they fly away as an eagle towards heaven. Neither our Silver nor our Gold shall be able to deliver us in the day of the Lord's wrath. *Trust not in oppression, &c.* Do not trust in thine own way ; nor to thine own righteousness ; (*Ezek. 33. 13.*) nor in thine armour or weapons of war ; nor in thine own heart (*Prov. 28. 26.*) for the heart of man is deceitful above all things, desperately wicked, &c.

Jer. 17. 9.

2. If thou rest or rely on instruments or men, they will fail : *Cursed is the man that trusteth in man, and whose heart departeth from the Lord.* A man would think, if he should trust in any man, surely then it is best to trust in Princes, but the Lord bids us, *Put not your trust in Princes ; nor in the Son of man, in whom there is no help, his breath*

Jer. 17. 5.

Psal. 146. 3. 4.

breath goeth forth, he returneth to his
earth; in that very day his thoughts
perish. Therefore trust in the Lord
with all thine heart, and lean not to
thine own understanding. That so thou
mayst say to the Lord, Thou art my
goodness, and my fortress, my high
tower, and my deliverer, my shield, Prov. 3. 5. Psal. 144. 2.
and He in whom I trust. And they
that trust in the Lord, and wait only
upon him, shall be as mount Zion, which Psal. 125. 1.
cannot be removed, but abideth for
ever.

Thus far for the former part of the
Verse, *My soul wait thou only upon God* :
Now for the latter words, *for my expe-
ctation is from him.*

From the sense and apprehension of
the love and favour of God unto us in
Christ, there follows a patient enduring,
a confirmed hope or confidence, and an
undoubted expectation of mercies from
God. Which we describe thus, to be
an unwearied and perpetual continua-
tion of the same purpose and resolu-
tion of attending upon God. Or an
abiding with patience, and a continual
looking for, and expectation of help
from God.

My

My expectation is from Him, for temporal, spiritual, and everlasting mercies.

I. For temporals; and here, 1. For maintenance and provision; *The young lyons seek their meat from God. He feedeth the young ravens when they cry unto Him.* If God feed the beasts and birds, surely He will not suffer the soul of His people to famish. *In the days of famine they shall be satisfied. Bread shall be given them, their waters shall be sure.* And as for rayment; *If God cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath us?*

Mat. 6. 30, 31, 32. Therefore take we no thought, saying, *what shall we eat, or what shall we drink, or wherewithall shall we be cloathed? for our heavenly father knoweth we have need of all these things.* Be we diligent and industrious in our places, ever using lawful means; that is our part for to do. But the care of provision and maintenance is God's part, which we must leave to Him; Who hath promised to bless our lawful and honest endeavours, subservient to His holy will and command.

2. As for maintenance and provision, so

so also my Expectation from God is, that
 as I have committed all my ways to Him,
 and trust in Him, so He will bring them Psal. 37. 5.
 all to pass for the best. That he will Josh. 5. 9.
 rowl away my reproach; and cause all Rom. 8. 28.
 things to work together for my good.
He will plead my cause and execute
judgment for me, He will bring me forth Micah 7. 9.
to the light, and I shall behold His
righteousness. My Redeemer is strong, Jer. 50. 34.
the Lord of hosts is his name. He shall
thoroughly plead my cause; for He hath Isai. 51. 22.
 stiled Himself, the God that pleadeth
 the cause of His people. The Lord
 God of recompences will surely re- Jer. 51. 56.
 quite. My expectation is higher than
 these temporal things, as heroically
 and Christianly *Luther* once said;
 Lord, I have sworn and am resolved
 that I will not be put off with these
 lower things, or to esteem them my por-
 tion, &c.

2dly, But my expectation is higher,
 my expectation from God is chiefly for
 spiritual and everlasting mercies. That Acts 26. 18.
 as He hath opened mine eyes, and turned
 me from darkness to light, and from the
 power of Sathan unto God; so that I Ephes. 5. 8, 11
 may walk as a child of light, and have
 no fellowship with the unfruitful works
 of

- of darkness, but rather reprove them
- Psal. 119. 8.** Having respect to all God's Commandments; not allowing my self in any one known sin: *Denying all ungodliness and worldly lusts, to live soberly, righteously, Godlily, in this present word.* To grow
- Tit. 2. 12:** in Grace, and in the knowledge of my
- 2 Pet. 3. 18.** Lord Jesus: that of His fulness I may
- Joh. 1. 16.** receive, and Grace for Grace; that so
- 2 Pet. 1. 10.** may make my calling and election sure
- Eph. 3. 19.** being filled with the fulness of God that he will grant me according to the riches of his glory, to be strengthened with all might by his Spirit in the inner man; that Christ may dwell in my heart
- 16. 17.** by faith, &c. that as he who hath begun a good work in me, will also finish it. For he is the author and finisher of my faith, Who is able to build me up and that He will settle, strengthen, and stablish me, in every good word and work, to do His will; working in me that which is well-pleasing in His sight, through Jesus Christ. That
- Phil. 1. 10, 11.** may approve those things which are excellent, being sincere and without offence, filled with the fruits of righteousness, &c. Pressing toward the mark, for the price of the high calling of God in Christ Jesus; if by any means I
- Phil. 3. 11, 14.** might

might attain unto the resurrection of the dead; that is, to such a measure of Grace and Holiness, as I shall have at the resurrection of the dead: that ^{2 Tim. 3. 17.} I may be perfect, throughly furnished unto every good work.

And for my outward conversation, that it may be as it becometh the Gospel ^{Phill. 1. 27.} of Christ, as becometh holiness, that I ^{Tit. 2. 3, 10.} may adorn the doctrine of God my Saviour in all things; so that the Word of ^{Verse 5.} God may not be blasphemed. nor the way ^{2 Pet. 2. 2.} of truth evil spoken of, through my de- ^{Jam. 1. 27.} fault; and that I may keep my self unspotted of the world; walking so as ^{1 Joh. 2. 6.} Christ walked, while He was here upon the earth.

That after I have served my generation by the will of God, and shall fall asleep, and be gathered to my fathers, ^{Acts 13. 36.} and see corruption; after I have fought ^{2 Tim. 4. 7.} a good fight here, finished my course ^{Heb. 12. 28.} and kept the faith; I may receive a kingdom that cannot be shaken; an inheritance incorruptible, and undefiled, that ^{1 Pet. 1. 4.} fadeth not away, reserved in heaven for ^{Jude 1.} me, and to which I am preserved in Christ Jesus.

This is my hope, this is my expectation; for I know whom I have believed;
and

2 Tim. 1. 12. *and I am perswaded, that he is able to keep that which I have committed to Him, (even the keeping of my soul, and the crown of everlasting life) against that day.*

Lam. 3. 24:
Prov. 23. 18. *The Lord is the portion of my soul, therefore will I wait for Him; and my expectation shall not be cut off. For they that wait on the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.*

Isai. 40. 31.

Now, the Lord direct our hearts into the love of God, and into the patient waiting for Christ.

Addition. Be not weary in well-doing: continue to wait upon God. Take heed of impatience of spirit; like *Joram*, that wicked King of *Israel* (in that dreadful man-devouring famine of *samaria*) who though he acknowledged, this evil is from the Lord; (yet impatiently and wickedly added) *wherefore should I wait on the Lord any longer?* He was convinced of the hand of God in His judgments upon Him; so rationally he should have concluded; therefore will I wait upon Him, and seek to Him for relief: *Una eademq; manus, vulnus opemq;*

apemq; feret; the same hand that wounds,
 the same hand must bring the cure. It
 had been more rationally inferred, this
 evil is from the Lord; therefore upon
 Him will I wait; to Him will I address
 my self for deliverance. But he con-
 cludes, as in the Hebrew it is *Mah Ochil*
ladonai; *Quid expectabo Dominum?*
wherefore should I wait on the Lord?
why should I fast and pray? or carry my
self patiently as the Chaldee hath it? or,
as in the Septuagint $\tau\acute{\iota}$ $\delta\upsilon\sigma\lambda\acute{o}\varsigma$, quid depre-
cabor? why shall I pray against it any
 longer? Remember the case of *Israel*,
 when they were even at their Journeys
 end, near upon the borders of the pro-
 mised land, because of their murmuring
 and impatiency: hear their terrible doom
 from the Lord, *As truly as I live, saith*
the Lord, as ye have spoken in mine ears, Numb. 14.
so will I do to you: your carcases shall 28 to 36.
fall in this wilderness, and all that were
numbered of you, from twenty years old
and upward, which have murmured
against me; doubtless ye shall not come
into the land, concerning which I swore
to make you dwell therein; save Caleb
the son of Jephunneh and Joshua the son
of Nun. But your little ones which ye
said should be a prey, them will I bring
 M in;

in, but as for you, your carcases shall fall in this wilderness: and your children shall wander in the wilderness forty years, and bear your whoredomes until your carcases be wasted in the wilderness: After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise. I the Lord have spoken it, I will surely do it, &c. in this wilderness they shall be consumed, and there they shall dye.

Take heed of fretting against the Lord, and of impatiency of spirit, lest the same or the like judgment befall thee. But say with David as here, *My soul, wait thou only upon God; for my expectation is from Him.*

(163)

EXERCITATION

THE SIXTH.

Mark 1. 15.

Repent ye, and believe the Gospel.

Here our Saviour sets down the way that lost man must take to come to God; whom doth our blessed Lord invite to come unto Him? those that *labour and are heavy-laden*. Repentance Mat. 11. 28. and Faith are the way whereby we come unto God: Christ is primarily the way, for *no man cometh to the Father, but by Him*: He is the immediate way; but Joh. 14. 6. these are the ways in and through Him, which He hath prescribed.

1. To speak of Repentance.

We must know our sins, feel the weight of them, be truly sensible of them, and that we are no way able to help our selves; else we will never come to Christ, and never seek out for a Saviour;

Mat. 9. 11. viour; for the whole have no need of a Physician, but they that be sick: while we think our selves whole and healthy, we are well enough; but it is the sin-sick Soul that sees his want and need of

Definition. this great Physician, the Lord Jesus. So then Repentance is a hearty grief for my sins, even because thereby I have broken God's holy Laws, and offended such a gracious Father, which works in me a hatred and loathing of sin, and of my self for sin, with a resolution to

Division. lead a new life. Now there is a legal repentance, which is a grief of mind, through the sence of God's wrath threatned against sin, without any true hatred of sin. There is also, secondly, an Evangelical repentance, which is a through change of a sinner, in mind, will, and actions, from evil to good.

The former of these was in *Ahab*, who
 1. Kings 21. 26. put on sack-cloth and went softly, &c. when he heard the evil threatned against him and his house; and this may be in wicked men, through fear of punishment and of hell; not for their sins against God: so upon the next temptation they run into sin again. But Evangelical repentance, which is because we have broken God's Laws, and offended
 so

so gracious a Majesty ; this it makes us
 more watchful over our ways, more de-
 siring and careful to please God, more
 fearful to offend Him, more circumspect Eph. 5. 15.
Gen. 17. 1.
Psal. 16. 8.
 in our walking before Him, setting Him 2Cor. 7. 10, 11.
 before our eyes. *Godly sorrow worketh*
repentance unto life, not to be repented
of: whereas legal repentance (which is
common to wicked men) worketh death;
 or is the fore-runner of death; whose
 grief is from an apprehension of their
 miseries, or some wounding of their
 Consciences for their sins, without faith,
 or amendment, or conversion unto
 God; whereby all their repentance is in
 them an entrance or a way to a death.
 But behold the good effects of a serious
 Evangelical repentance; *The self-same*
thing that ye sorrowed after a God-
ly sort, what sorrow it wrought in
you, yea, what clearing of your
selves, yea, what indignation, yea what
fear, yea what vehement desire, yea
what zeal, yea what revenge. I know
 that some do take the former part of this
 sentence meerly in a literal sence,
Wordly sorrow causeth death; that is,
 sorrow or grief for outward crosses and
 losses causeth such anguish of mind, so
 affecting the body, that brings sick-
 nesses,

nesses diseases, and death at last. We see then, that true repentance is an inward and hearty sorrow for sin, especially that we have offended so gracious a God and so loving a Father; together with a settled purpose of heart, and a careful endeavour to leave and forsake all our sins, and to live a Christian life according to all Gods Commandments.

The parts of true repentance are four.

So the parts of repentance are, 1. A confession of sin. 2. a Bewailing what we have confessed, 3. Lifting our selves up with confidence in Gods mercies and Christs merits, 4. With a firm purpose of abstaining from sin, and obeying Gods Commandments. Let us a little farther consider these, 1. An humble Confession: *I acknowledged my sins unto thee, and mine iniquities have I not hid den; I said I will confess mine iniquities unto the Lord.* 2. A bewailing of what we have confessed; *We are ashamed and blush to lift up our faces to thee, O our God; for our iniquities are increased over our heads, &c. I will be sorry for my sins.* 3. A lifting up of our selves in confidence of Gods mercies through Christs merits: *There is mercy with thee that thou mayest be feared.*

Psal. 32. 5:

Dan. 9. 6. 8.

Ezra. 9. 6.

Psal. 38. 18.

Psal. 130. 3.

feared. In the multitude of thy mercies
 I come unto thee: with the Lord there Psal. 5. 7.
 is mercy, and with Him there is plente- Psal. 130. 7.
 ous redemption. And through Christs
 merits; Christ dyed for the ungodly. To Rom. 5. 6.
 this end, Christ both dyed; and rose, Rom. 14. 9.
 and revived, that He might be Lord both
 of dead and living. Christ dyed for our 1 Cor. 15. 3.
 sins according to the Scriptures. He is 1 John 2. 2.
 the Propitiation for our sins. And He is Heb. 7. 25.
 able to save to the utmost all that come
 unto God, by Him; seeing he ever lives
 to make intercession for them. Fourth part
 of repentance is, a stedfast resolution
 of forsaking sin, and of obeying Gods
 holy Commandments.

*I hate every false way, whose con- Psal. 101. 3:
 fesseth and forsaketh his sins shall have Prov. 28. 13.
 mercy. Then shall I not be confounded Psal. 119. 8.
 when I have respect to all thy Command-
 ments.*

So we must be broken from our sins, Psal. 119. 101.
 and for our sins; not only to leave 104.
 and abhor some sins, but every way of
 wickedness utterly to abhor: To hate Rom. 12. 9.
 every false way; and to refrain our feet Psal. 19. 12.
 from every evil way; abhor that which is Psal. 18. 23.
 evil, even secret sins, and beloved
 sinners, to keep our selves from our ini-
 quity, That beloved sin which we have

M 4

long

Heb. 12. 1.

long used, and is even natural and customary to us; and *that sin which doeth so easily beset us*; which may be as dear to us as the right hand or the right eye, yet to pluck out these sins, and cut them off, and cast them from us.

Job 42. 6:

Ezek. 6. 9.

& 20. 43.

And not only to hate sin, but to abhor our selves for it, and loath our selves in our own sight, for all those evils we have committed. This is true repentance, which unless we have, and attain unto, we shall never be saved: It is not enough to repent once; we must remember our former sins, the sins of our youth, yea our original sin; for *we were shapen in iniquity, and in sin did our mother conceive us.*

Deut. 9. 7.

Psal. 27. 7.

Eccles. 7. 20.

Prov. 24. 16.

Daily let us renew our repentance, as we sin every day. *A just man falleth seven times, and riseth up again*, that is, many times, a certain number for an uncertain: Even as a candle newly blown out, and yet smoaking, is kindled and revived by a little breath; So a Soul is delivered from ordinary dangers and streights, by a timely (*viz.*) a dayly repentance. A member out of joint must be set as soon as may be; else a callous substance may grow in the
Cavity,

Cavity, and hinder the placing of it in again; So unless we renew our repentance daily, a callous hardness may grow on our hearts, and hinder our renewing again by repentance. Thus far of the first step of our recovery out of a natural condition, into a state of Life and Salvation; for God will bring us as by the gates of Hell unto Heaven; first He will bring us low, before He will raise us up. A child is about four weeks in the dark cell of the womb, and thence it comes out through difficulties and pains, which makes it cry when it comes into the World: Even so a child of God is held sometimes in the dark, to make him see his misery in a natural lost condition; and then with pain and grief through the mortification of sin, He comes into newness of life, to be born again by the Word and Spirit, and so is made the child of God. *Except a John 3. 5. man be regenerate, and (thus) born again, He cannot enter into the kingdom of God.*

Now the second step is, *And believe the Gospel:*

So we see that repentance and Faith are the ordinary means, our blessed Saviour here prescribeth to Salvation.

The

The word (Faith) hath five acceptations in Scripture.

1. Faith is taken (by a metonymie of the adjunct for the subject) for the doctrine of Faith, or the Gospel which we do believe : *Holding Faith, and a good conscience, which some having put away, concerning Faith have made Shipwrack; Holding the mysterie of Faith in a pure conscience.*

1 Tim. 1. 19.

1 Tim. 3. 9.

1 Tim. 4. 1.

Jude 5.

Jam. 2. 19.

2. Faith is taken for historical or dogmatical Faith; *Thou believest there is one God, thou doest well; the devils also believe and tremble.* This Faith, which is common both to the reprobate and elect, consists in a bare assent.

3. There is a temporary Faith, which is the knowledg and joyful assent of the mind, yielded to Gods promises for a time, till afflictions come. *He that receiveth the seed into stony places, is he that beareth the word, and anon with joy receiveth it, yet hath he not root in himself, dureth but for a while; for when tribulations or persecutions come because of the word, by and by he is offended.*

Mat. 13. 20, 21.

4. There is a Faith of miracles; which is a certain perswasion of some strange effects and works to be done by the power

power of God. *If I have Faith, so that I could remove mountains: If you have Faith, ye should say to this mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible to you.* This Faith was granted but for a certain time, and was given to reprobates also; as appears by the example of Judas Iscariot, to whom the gift of working miracles was given as well as to the rest of the Apostles.

1 Cor. 13. 2.
Mat. 17. 20.

5. But there is a saving Faith; which we define thus, A virtue, by which, adhering to Gods faithfulness, we rest upon Him, that we may obtain what He hath promised to us; Or, it is a firm and constant apprehension of Christ and all His merits, as they are promised and offered in the Word and Sacraments: Or once more it is the gift of God, by which an elect man applies to himself all the free promises of Christ made known in the Gospel, and so he most sweetly resteth upon them.

The just shall live by Faith, this is the Faith of Gods elect, which is proper to the elect, and which none can have but the elect and chosen of God. As many as were ordained to eternal life believed. The general object of true saving

Rom. 1. 17.

Titus 1. 1, 2.
Acts 13. 48.

saving Faith, is the whole Truth of God
 revealed; but the special object of Faith
 as it justifies, is the promise of remission
 of sins by the Lord Jesus: So then
 God when he gives this Faith, 1. He
 enlighthneth the understanding, to see the
 truth and preciousness of the rich offers
 of Grace in the Lord Jesus: *The light
 shineth in darkness; now we have re-
 ceived the spirit which is of God, that
 we might know the things which are
 freely given to us of God.* 2. God ena-
 bles the will to embrace these rich offers
 of grace, and to stretch out all the de-
 sires of the Soul after them, and to rest
 and build everlasting comfort upon
 them. The things of God as they are
 foolishness to mans natural judgment,
 so they are enmity to his natural will.
 And therefore when God gives Faith,
 He gives a new light to the under-
 standing, and new motions and inclina-
 tions to the heart. As the Covenant of
 grace is, *I will give them a new heart.*

It must be a mighty power to turn
 the heart of man upside down, and
 cause him to pitch all the desires of his
 Soul on a supernatural object. *No man
 can come to me, except the Father draw
 him: That ye may know what is the ex-
 ceeding*

John 1. 5.

1 Cor. 2. 11,

12. 14.

1 Cor. 1. 18.

2. 14.

Ezek. 36. 26.

John 6. 44.

Eph. 1. 19, 20.

need the greatness of His power to us ward
 who believe, according to the working of
 His mighty power, which He wrought in
 Christ, when He raised Him from the
 dead, &c. Here is the exceeding great-
 ness of Gods power, and the working
 of His mighty power, which is expres-
 sed as much in the conversion of a sin-
 ner; and in working saving Faith in his
 heart, as it was manifested in raising
 Christ from the dead. O the great power, Eph. 2.4. 56.
 riches in mercy and greatness of the love
 of God to poor sinners! (And to me in
 especial) Where-with He hath loved us,
 even when we were dead in trespasses
 and sins, hath quickned us together
 with Christ, and hath raised us up to-
 gether, and made us sit together in hea-
 venly places in Christ Jesus. Further-
 more, the principal efficient cause of
 Faith, is God; the impulsive cause is
 His free grace, by which we are elected
 and called; the instrumental cause
 whereby Faith is given to us, in those
 of ripeness of age, is ordinarily the word
 of God: Faith cometh by hearing, and Rom. 10. 17.
 hearing by the word of God. And yet
 not the preaching of the word alone.
 but as it is joyned with the efficacy of
 the Holy Spirit: For the Lord opened Acts 16. 14.
 the

the heart of Lydia, that she attended to those things spoken by Paul. The matter of our Faith (which is as the object) largely, is the Word of God; properly, the free promises of the Gospel, founded upon Jesus Christ. The righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe: Whom God hath set forth to be a propitiation, through Faith in His blood. If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart, that God raised Him from the dead, thou shalt be saved.

Rom. 3. 22.
verse 25.

Rom. 10. 9.

So then, justifying Faith consists in these two things, 1. In having a mind to know Christ. 2. In having a will to rest upon Him. Whosoever sees so much excellency in Christ, that thereby he is drawn to embrace Him as the only Rock of Salvation; that man truly believes to justification.

Thus far of the description of Faith, the several kinds of Faith, and the causes of it, that we may know the nature of true justifying saving Faith: Such a Faith as our Saviour here requires. Oh! this precious Faith, of what absolute necessity is it? Necessary to everlasting Salvation: *We are kept by*
the

2 Pet. 1. 1.

1 Pet. 1. 5.

the power of God through Faith unto
 salvation; Believe on the Lord Jesus Acts 16. 32.
 Christ, and thou shalt be saved: Which
 was the answer the jaylor had of Paul,
 when he asked, *What he must do to be*
saved? Without Faith it is impossible Heb. 11. 6.
 to please God: by Faith the elders ob-
 tained a good report. Faith causes us
 to apprehend those deep mysteries of sal-
 vation, which by the eye of Sense we
 can never fathom; as Trinity in Unity,
 the Incarnation of the Son of God, &c.
 The Word is unprofitable to us, if it be
 not mixt with Faith. In the Sacrament Heb. 4. 2.
 we receive no more than we do believe,
 hast thou no Faith? thou reapest no
 fruit or benefit or comfort. If thou
 prayest, thou must *pray in Faith*, no-Jam. 1. 5, 7.
thing wavering; else do not think to re-
 ceive any thing of the Lord. *Whatso-*Mark. 11. 24.
ever things ye desire, when ye pray,
believe that ye receive them; and ye
shall have them. So we see that Faith
 is of absolute necessity in all our spiri-
 tual duties; Worship, and Services.
 Pray we therefore with the disciples;
Lord increase, Lord strengthen our Faith.
Faith it purifies the heart. Luk. 17. 5.
 A man is justi- Acts 15. 9.
 fied by Faith. *We are justified before God,*
only by Faith in Christ. Rom. 3. 28.
 i. e. by Christs Gal. 2. 16.
 righte-

Rom. 1. 17.

righteousness imputed to us by God, and received and laid hold on by us with a lively Faith. As Faith justifies, it also quickeneth: *The righteousness of God is revealed from faith to faith, as it is written, the just shall live by faith.* Faith is the means of obtaining and professing a spiritual life: (*From faith to faith*) that is to say, more and more, according as Faith increases and grows stronger; so it doeth more and more enjoy the benefit of this righteousness of Christ imputed.

Rom. 4. 20.

Gal. 3. 9.

Gal. 5. 6.

1 Theff. 1. 3.

Jam. 2. 18.
verse. 20.

Labour therefore to be strong in faith; *Abraham being strong in faith, gave glory to God.* The stronger in Faith, the more glory mayest thou bring to God. *They which be of faith are blessed with faithful Abraham.* Our faith must be a working faith: *Faith worketh by love.* It shews it self by the fruits of a new life, which are comprehended under the love of God and our neighbour. We read of the work of faith; our faith must not be a dead and idle faith, but a lively and working faith; shewing it self by its fruits and effects: *Shew me thy faith by thy works; faith without works is dead.*

There

There can be no justifying and saving faith separate from good works : for he who truly doth good works, hath a lively faith, which is the root and spring of them, and good works are proper, perpetual, and inseparable from a true and lively faith. So we must reconcile those two places of Scripture which seem contrary to each other; in *Jam. 2. 24.* *Ye see then, that by works a man is justified, and not by faith onely;* and *Rom. 3. 28,* *We conclude, that a man is justified by faith without the deeds of the law :* the meaning is thus, We are justified before God, only by faith in our Lord Jesus Christ; but our good works (which are the true fruits of saving lively faith) declare us to be just before men. Let us therefore be fruitful in every good work, and be stablished in the faith; let our faith grow exceedingly, that we may have that full assurance of faith. This faith as it is a precious faith, as we said before; so it is a most holy faith, It is called the faith of God, *Rom. 3. 3.* and the faith of Jesus Christ : where the object is put for the subject. And in our spiritual armour, above all we are bid, to take the shield of faith, whereby we shall be able to quench the fiery

N

darts

Co... 1. 10.
 Coll. 2. 7.
 2 Thes. 1. 3.
 Heb. 10. 22.
 2 Pet. 1. 1.
 Jude 20.
 Rom. 3. 22.
 Rev. 14. 12.

Eph. 6. 16.

darts of the Devil. Now a shield is an instrument of War, made for defence, to award and keep off the blows of an enemy; such a shield is faith, to bear off and beat back the fierce temptations of Satan; whom we must resist being stedfast in the faith.

1 Pet. 5. 9.

Faith fills the heart full of spiritual joy; and therefore these two are joyned together, believing we rejoyce with joy unspeakable and full of glory. And so

1 Pet. 1. 8.

2 Pet. 1. 6, 10.

a believer strives to add to his faith virtue, &c. to grow and increase more and more, never to give over reaching forth, and pressing toward the mark; if by any means he might attain unto the resurrection of the dead: to attain to such a measure of Grace and Holiness, as I shall have at the resurrection of the dead; when I shall receive the end of my faith, even the salvation of my soul: where faith shall for ever be swallowed up with fruition.

1 Pet. 1. 9.

EXER.

EXERCITATION

THE SEVENTH.

Psal. 93. 5.

Holiness becometh Thine house, O Lord, for ever.

Holiness in the *Septuagint* is rendered *ἁγίασμα, sanctimonia*, from *ἅγιος sanctus*; which *ἅγιος*, as some say, is from *ἅγιος veneratio*, ab *ἄζω veneror, colo*. Then it implies that holy persons are true worshippers of God. 2. Others derive it from *a*, a privative particle, and *ἡν̄ terra, quasi extra terram, vel sine terra*; then it denotes, that Saints must not be glewed to the earth, but trample all earthly things under their feet. 3. Others derive it from *ἄγω duco*, because the Godly are led in the ways of God. So said the Apostle, *As many as Rom. 8. 14. are led by the Spirit of God, they are the Sons of God.*

Eph. 1. 4.

Holiness is the end of our election; for *God chose us in Christ, before the foundation of the world that we should be holy and without blame before Him in love.*

Psal. 16. 3.

Prov. 12. 25.

This Holiness makes the Church and people of God, and every particular Servant of His, to excel all the world besides. For Saints and holy persons are excellent persons; *they are more excellent than their neighbour.* This comely and becoming, this excellent dress of holiness makes us like the most holy God. Therefore He commands us, *be*

1 Pet. 1. 15, 16.

ye holy as I am holy; and be ye holy, for I the Lord your God am holy: If we would shew our selves God's Children, and call Him Father, *let us be followers of God as dear children,* endeavouring to come near His nature, by Holiness and Sanctimony of life. Yea, God is Holiness it self in the abstract, *Once have I sworn by My holiness, &c.* that is, by my Self, who am holiness it self.

Eph. 5. 1.

Psal. 89. 35.

Holiness it self in the abstract, *Once have I sworn by My holiness, &c.* that is, by my Self, who am holiness it self.

Holiness of God what it is.

Holiness applied unto God, is, that Divine uncreated essence, which being it self most holy and undefiled, loveth every thing which is so; and loatheth and hateth every thing which is not so. The men of *Bethshemesb* after they had so pryed

pryed into the Ark, experimentally said, *Who can stand before this holy Lord* 1 Sam. 6. 20.
God?

Holiness applyed unto men, signifies *Holiness of men what it is.* that created quality of pureness, wherein the Saints resemble God, being pure, severed in part from the mixture of sin, as God is holy and pure. Here we are unperfectly pure and clean and unpol- luted, separate from sin and corruption; but such we shall be most perfectly in heaven. So the nearer that any come to God in holiness, the more they are like unto God, best liked and beloved of Him. Therefore this should breed in our hearts a love of holiness, and a hatred of whatsoever is contrary unto it: it should kill in us all evil thoughts and opinions of God that may rise in our hearts; seeing in Him who is holiness it self, there can be no iniquity. No evil shall dwell with Him; *He hateth all* Psal. 5. 5. *those that are workers of iniquity. He cannot endure to behold iniquity in the sons of men, but with indignation. He is of purer eyes to behold evil.* Habb. 1. 13.

Holiness is a real change of a man, *Definition of Holiness.* from the filthiness of sin, into the purity of the image of God. *To put off concerning the former conversation, the old man*

Ephes. 4. 22, *man which is corrupt, according to the*
23, 24 *deceitful lusts, and to be renewed in the*
spirit of our mind : and to put on the
new man, which after God is created in
righteousness and true holiness.

Christ is the sum of the whole Scriptures ; therefore necessarily He (who is the new man) must be the rule of holiness.

Rom. 8. 29. Holiness is a conformity unto Christ ; if we consider the nature of it, when we are reindued with that image of God, after which we were at first created. *We were predestinated to be conformed to the image of His Son :* that is, to be conformed to Christ, in His nature which is Holiness ; in His end which is blessedness ; and in the way thereunto, which is by sufferings.

So our holiness must bear a proportion to Christ's holiness ; for conformity cannot be without proportion.

1. Our holiness must have the same principle and seed with Christ's holiness, namely His Spirit.

Rom. 11. 36. 2. It must be conformable to Christ's holiness in the ends of it, as the glory of God, and the good of the Church.

3. Our holiness must be proportionable to Christ's holiness in regard of the parts

parts of it : it must be universal : to have respect to all Gods Commandments, and that with the whole man both Soul and Body. So the Apostle prays for the *Thessalonians*, *And the very God of peace* Psal. 119. 8; 1 Theff. 5. 23. *sanctifie you wholly ; and I pray God, that your whole spirit, and soul and body, be preserved blameless, unto the coming of our Lord Jesus Christ.*

4. In the manner of working; and there, 1. It must be done with self-denial. So said our Saviour, *If any man will follow Me, let him deny himself, &c.* 2. It must be done in obedience to God : so Christ said, *In the volume of thy book it is written of Me to do Thy will, O God ; Lo, I come to do thy will O God.* 3. It must have growth and proficiency with it : therefore we are bid to grow in Grace and in the knowledge of our Lord Jesus. A plant while it hath life in it, will grow ; so a Child &c. Even so we, while we have the life of true Grace in us, will strive to grow, and make proficiency in the ways of holiness. Mat. 16. 24. Heb. 10. 5. 2 Pet. 3. 18.

Sanctification is a real change both of our quality and dispositions. Of Lyons Isai. 11. 6. we become Lambs ; though we were fierce, cruel, hard-hearted, &c. formerly ;

Jam. 3. 17.

merly ; Sanctification makes us gentle, meek, easy to be intreated, peaceable, full of mercy, and good fruits, &c. Briefly it is a change of the whole man, and that wholly ; for the Holy Spirit make a through work, a through change, although usually it is by degrees.

Here is the term from which, and the term to which we are changed.

1 Cor. 7. 1.

1. The term from which ; from the filthiness, corruption and stain of sin : therefore we are bid *to cleanse our selves from all filthiness both of flesh and spirit.*

Coll. 3. 10.

Eph. 4. 24.

Jam. 1. 25.

Rom. 6. 4.

2 Cor. 5. 17.

2. The term to which ; is the purity of the image of God ; -which is said *to be renewed in knowledge, righteousness, and holiness.* This is called a *conformity to the law of God : Newness of life : A new creature : and the Divine nature,* 2 Pet. 1. 4.

There are two degrees of Sanctification

1. Begun and imperfect, which is here in this life.

2. Perfect and consummate, which is in Heaven ; where alone perfection is to had.

The parts of Sanctification are two, Mortification : Vivification.

1. Mor-

1. Mortification, or dying to sin; and thereby we have a freedom from the dominion of sin by the death of Christ.

You are dead, &c. Mortify therefore your earthly members. Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Col. 3. 3, 5. Rom. 6. 6, 7.

2. Vivification, or quickning unto newness of life, by the power of Christ's resurrection. *Blessed and holy is he that hath part in the first resurrection.* Rev. 20. 6.

Or Vivification is the second part of Sanctification, whereby the image and life of God is restored in man. *Therefore put on that new man; and be ye transformed, by the renewing of your mind.* Eph. 4. 24. Rom. 12. 2.

From this Vivification, ariseth in those that are Sanctified, a firm obliging of themselves unto God, whereby they dedicate and devote themselves unto God and Christ. So said the Apostle, *they gave themselves unto the Lord.*

2 Cor. 8. 5.

Hence follow these two things.

1. A spiritual war, which is continually waged between these two parts:

The flesh lusteth against the spirit, and the spirit against the flesh; and these two Gal. 5. 17. 1 Cor. 9. are

are contrary the one to the other. so fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection, &c. And this continual combat must we maintain while we are in this body of flesh.

2. A daily renewing of repentance; as we daily do sin.

Now the end of all this is,

1. The glory of God : *He that hath this hope in him, purifieth himself as God is pure.*
1 Joh. 3. 3.

2. Our own Salvation : *He that purgeth himself from these shall be a vessel sanctified unto God, and meet for the Masters use.*
2 Tim. 2. 21.

2. What must we do that we may be holy ?

A. 1. Subject our whole man to the Word of God ; for the Word is the sanctifying truth of God. Therefore Christ prayeth, *sanctifie them by thy truth, Thy word is truth.*
Joh. 17. 17.

2. By faith to apply Christ to ourselves as our Sanctification, *for He of God is made unto us Sanctification : therefore suck holiness from Christ.*
1 Cor. 1. 36.

3. By a lively faith not only to apprehend and lay hold on the promises in general ; but also those promises in particular

particular, which do more especially belong to Sanctification. *Then I will sprinkle* Ezek. 36. *clean water upon you, and ye shall be clean : from all your filthiness, and from all your Idols I will cleanse you.* 26, &c.

4. To give our selves to the Holy Spirit, that we may be led and guided by Him in all things. *As many as are* Rom. 8. 13, 14. *led by the Spirit of God, they are the sons of God.* So we also are sanctified by the Holy Spirit. *Being sanctified by the Holy Ghost. God hath chosen us to* 2 Thess. 2. 13. *salvation, through sanctification of the Spirit, and belief of the truth.* Rom. 15. 16.

There are three things must be observed for holiness sake.

1. Shamefacedness of body.

2. Chastness of mind ; for we may commit contemplative adultery, with wanton glances of the eye ; so Christ said, *whosoever looks on a woman to lust after her, hath committed adultery with* Mat. 5. 28. *her already in his heart.*

3. Truth of Doctrine.

It was a notable speech of St. Ambrose,
 " Let us learn the envy of former Saints,
 " that we may imitate their patience,
 " (for they shewed no envy in their sufferings, but meerly patience) and let
 " us

“us know them not to be of a better
 “nature than we are, but of greater
 “obedience : Not that they did not
 know vices and corruptions as well as
 we, but they strived more to subdue
 and amend them. He that desires to
 live and reign with Christ, must strive
 to keep himself from deceit and wicked-
 ness. If thou wilt live with Christ, thou
 must live after the example of Christ.
 And if thou desirest to have fellowship
 with the Saints, strive to cleanse thy
 heart from all thoughts of malice and
 wickedness. For the heavenly Palace
 will receive none but holy, just, inno-
 cent and pure persons.

The first degree of holiness is to love
 holiness : and then to love those who
 live holily. For holy persons were not
 before holiness, but holiness was before
 them. He doth speak foolishly who
 saith that he loves and respects holy per-
 sons, who sleighteth and contemneth
 holiness. *By this we know that we love
 the children of God, when we love God
 and keep His Commandments.*

1 Joh. 5. 2.

Eph. 1. 13.
 Rom. 8. 9.

Entertain into thy heart that Holy
 Spirit of promise. *If thou hast not the
 Spirit of Christ, thou art none of His.*
 He who hath Christ, hath holiness ; for
 holiness

holiness hath a double relation unto Christ.

1. As Christ is the principle and fountain of holiness whence it comes.

2. As He is the rule and pattern of holiness, to which it answers; of these two more fully.

1. Christ is the principle of holiness, by whom it is wrought: *He works all our works in us: all our springs are from him: Of his fulness we all receive, and Grace for Grace.* The ointment ran down from *Aarons* head to the skirts of his garments; to denote the effusion of the Spirit of holiness from Christ unto His lowest members.

2. Christ is the rule and pattern of holiness to His Church: *Therefore we must walk so as Christ also walked.*

Now the works of Christ are of two sorts.

1. Incommunicable, as these, 1. His works of Merit, and Mediation: and 2. His work of government and influence into the Church; His giving of the Spirit; Quickning of His Word; Subduing of His Enemies; Gathering together of His members; all these are personal honours which belong to Him as He is the Head of the Church.

2. His

2. His communicable works, which are imitable by us, and which we ought to follow ; so our Sanctification consists in a conformity to the ways of Christ's ordinary obedience. So we read, *that Christ went about doing good : No guile was found in His mouth : He made it His meat and drink to do his Fathers will : when he was reviled, he reviled not again ; when he suffered, he threatened not ; but committed his cause to him that judgeth righteously : He learned obedience by the things which He suffered : He resigned His will to God's will : He shewed us an excellent pattern of humility in washing His Disciples feet : shewed admirable zeal for the glory of God : and when He was thereunto called, meekly resigned His Soul into the hands of God. And so the whole life of Christ was an exemplary precept unto men : and we ought not to follow men, any farther than they follow Christ. Let us follow the Lamb, whithersoever He goeth.* Now if Christ be a rule and pattern of holiness unto us, then let us take heed that we be not a rule to our selves. Every thing that *Moses* did about the material Tabernacle, was to be done according to the pattern

Acts 10. 38.

1 Pet. 2. 22.

Joh. 4. 34.

1 Pet. 2. 23.

Heb. 5. 8.

Luk. 22. 42.

Joh. 13. 14.

Joh. 2. 14, 17.

Luk. 23. 46.

1 Col. 11. 1.

Rev. 14. 4.

pattern which he had seen in the Heb. 8. 5.
Mount.

And every thing which we do in these spiritual Tabernacles, we are to do it after the pattern of Him, who is set before us; *looking unto Jesus, the Author and finisher of our faith.* Heb. 12. 2: So let us be regular in all our speeches and actions, doing all according to rule; *walking exactly* and accurately (as the Apostle bids us) so the word *ἀκριβῶς* in Eph. 5. 15. in the Original signifies, *Not as fools, but as wise*; though the wise fools of the world may think us too precise therein. And let us enquire out of the Scriptures, whether Christ would have done this or that, or no? at least whether He allow it or no. *And as many as* Gal. 6. 16. *walk according to this rule, peace be on them, and mercy, and upon the Israel of God.* And thus while we follow Christ, we are out of all danger: whose thus Prov. 1. 33. hearken to Him shall dwell safely, and shall be quiet from fear of evil; being sure to be upheld and kept by Him in His way. The more we follow Christ, the nearer still we come unto Him.

Let us deny our selves, our natural self, and our sinful self; and Christ will be all in all unto us.

He

2 Theff. 2. 17. He will guide us, comfort, counsel, settle, strengthen, stablish us in every good word and work, in this our Pilgrimage, in the life of Grace here; and at length in His own good time bring us safely to the life of glory hereafter.

Psal. 73. 24.

Thus we see what a comely and becoming thing holiness is: what holiness is, and the parts of it, and how to attain it.

Holiness is a becoming thing. As Exod. 34. 29. *Moses* when he had long conversed with God, his face did shine: So the Saints whose fellowship truly is with the Father, and with His Son, Jesus Christ, do shine as lights in the world.

1 Joh. 1. 3.
Phil. 2. 15.

Mai. 4. 2.

Holiness makes us comely as in the sight of God, so also in the sight of men. So the promise is, *In that day* (that is, in the times of the Gospel) *the Branch* (that is, Christ) *shall be beautiful and glorious; and the fruit of the earth shall be excellent and comely*; that is, the Spouse and people of Christ, who are chosen out of the world, and who live upon the earth, they shall be excellent and comely.

So the Saints are comely through Christ's

Christ's comeliness which He hath put upon them. *Oh how great is his goodness, and how great is his beauty ! he will beautify the meek with salvation.*

Ezek. 16. 14.

Zech. 9. 17.

Psal. 149. 4.

The Sanctification of the Elect and chosen of God, it is to be taught by the Holy Spirit through the Ministry of the word in the Gospel, of the good-will of God towards them, to be regenerated, and through faith to be made the temples of God and-members of Christ ; that they may mortify the deeds of the flesh, and walk in newness of life, going on in that way, apprehending comfort and joy in God, and so are kept to life everlasting.

God's sanctifying of us, and our sanctifying of God, do differ : for we sanctify God by believing, by attributing to God His holiness ; that is, all His holy attributes which He claims to Himself in His Word, by acknowledging and confessing them ; and by our holy obedience. Sanctifying of God, contains the whole worship of God. God sanctifieth us, by making us inviolable, safe and secure against Sin, Hell, the World, Death, Devil, Enemies, and all Evils. God sanctifieth us, in teaching us by His holy Spirit through the

O

Mini-

2 Theff. 2. 17. He will guide us, comfort, counsel, settle, strengthen, stablish us in every good word and work, in this our Pilgrimage, in the life of Grace here; and at length in His own good time bring us safely to the life of glory hereafter.

Pfal. 73. 24.

Thus we see what a comely and becoming thing holiness is: what holiness is, and the parts of it, and how to attain it.

Exod. 34. 29. Holiness is a becoming thing. As *Moses* when he had long conversed with God, his face did shine: So the Saints whose fellowship truly is with the Father, and with His Son, Jesus Christ, do shine as lights in the world.

1 Joh. 1. 3.
Phil. 2. 15.

Mai. 4. 2.

Holiness makes us comely as in the sight of God, so also in the sight of men. So the promise is, *In that day* (that is, in the times of the Gospel) *the Branch* (that is, Christ) *shall be beautiful and glorious; and the fruit of the earth shall be excellent and comely*; that is, the Spouse and people of Christ, who are chosen out of the world, and who live upon the earth, they shall be excellent and comely.

So the Saints are comely through
Christ's

Christ's comeliness which He hath put upon them. *Oh how great is his goodness, and how great is his beauty ! he will beautify the meek with salvation.*

Ezek. 16. 14.

Zech. 9. 17.

Psal. 149. 4.

The Sanctification of the Elect and chosen of God, it is to be taught by the Holy Spirit through the Ministry of the word in the Gospel, of the good-will of God towards them, to be regenerated, and through faith to be made the temples of God and-members of Christ ; that they may mortify the deeds of the flesh, and walk in newness of life, going on in that way, apprehending comfort and joy in God, and so are kept to life everlasting.

God's sanctifying of us, and our sanctifying of God, do differ : for we sanctify God by believing, by attributing to God His holiness ; that is, all His holy attributes which He claims to Himself in His Word, by acknowledging and confessing them ; and by our holy obedience. Sanctifying of God, contains the whole worship of God. God sanctifieth us, by making us inviolable, safe and secure against Sin, Hell, the World, Death, Devil, Enemies, and all Evils. God sanctifieth us, in teaching us by His holy Spirit through the

O

Mini-

Ministry of the Gospel, of His goodwill towards us, by regenerating us, and by faith making us the temples of God, and members of Christ; to mortifie the flesh, and to walk before God in newness of life, and so are kept to life eternal.

Thus far of *holiness*, and the word *becometh*: Now of the next words, *Thine house O Lord for ever*.

The house of God in Scripture hath several acceptations, it signifies and it is taken sometimes for,

1. *Heaven*, which is God's upper house, His house of Glory, of which Christ said, *In My Fathers house are many mansions*. And St. Paul calls it, *a building not made with hands, eternal in the heavens*. Here, even the poorest Saint, who hath not an house to put his head in upon earth, hath yet an house in Heaven, *into which, no unholy thing shall enter*.

Joh. 14. 2.

2 Cor. 5. 1.

2. It is taken for the Church and people of God; whether,

1. Distributively, every pious person is God's house: *Whose house are we?*

Heb. 3. 6.

2. Collectively; and then it is taken sometimes for a particular assembly: So

1 Tim. 3. 15. St. Paul said to Timothy, *that thou mayst know*

know how to behave thy self in the house of God, which is the Church of the living God, &c. And sometimes it is taken for the *Catholick Church*; and this Heb. 3. 2, 3. is here meant, whether the whole Church of God, or every individual person, holiness becometh them, and is required of them.

3. By the house of God in Scripture sometime is meant the true Religion taught and professed within the Church of God : *The zeal of Thine house hath* Psal. 69. 9. *eaten me up.*

4. The temple at *Jerusalem*, whereof it is spoken, *My house shall be called the house of Prayer.* Luk. 19. 46.

The temple of God is holy; whose temple we are. 1 Cor. 3. 17. Every thing about the material temple and in it, was holy; even so must we be; and that in all the faculties and powers of our souls, and in all the members of our bodies.

Let us therefore have holy and heavenly thoughts, holy and gracious speeches; *Let our speeches be always gracious, seasoned with salt,* Col. 4. 6. (with the salt of wisdom and discretion) *that it may minister Grace unto the hearers;* Eph. 4. 29. that others may be edified, and bless God for our holy and religious speeches and discourses.

Col. 3. 2.

Phil. 3. 20:

Eph. 2. 5, 6.

And let our affections be set upon heaven and heavenly things : and our conversation be in heaven ; but the word here rendered *conversation*, is in Greek *πολίτευμα*, from *πόλις* a City ; holding forth thus much, that we are Burgeesses, Citizens, free-Denizens of Heaven, and therefore it is the property as well as the glory of all holy persons, true believers, to whom only Heaven belongeth, to live in this world as if they were in Heaven already ; *Sith God, when we were dead in sins, hath quickned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* The meaning is thus ; there is a most strict union between Christ our glorious Head, and us His members : that which is done to the Head, is done and belongeth to all the members ; therefore the members of Christ's body, in right and in virtue of the infallible cause, and in certainty and assurance of faith, are already raised up and glorified, and at the appointed time shall really and effectually be so. Thus as members of so blessed an Head in Heaven, let us so live in this world as if we were in Heaven already ; bending all our thoughts and desires, all our speeches

speeches and actions that way; having heavenly thoughts when we are about our earthly and worldly employments. And so walk in that way which is called the way of holiness; *that holiness to the* Isai. 35. 8.
Lord may be written both on our hearts Zech. 14. 20.
and foreheads: for the Lord hath called us not unto uncleanness, but unto holiness: that God may establish our hearts un- 1 Thess. 4. 7.
blameable in holiness before Him. That & 3. 13.
our holiness may not be like the righteousness of the Israelites, as a morning-cloud, and as the early dew that passeth Hos. 6. 4.
away; therefore God threatned them, That they should be as a morning-cloud, and as the early dew that passeth away, as the chaff that is driven with a whirl- Hos. 13. 3.
wind out of the floore, and as the smoak out of the Chimney: that is, they should not be stedfast or established, but quickly dispersed and brought to nothing.

But *let us walk as becometh holiness*; Titus 2. 3.
how much soever holiness is slighted and derided by the prophane ungodly wretches of this world, yet strive we to go on *perfecting holiness, in the fear of* 2 Cor. 7. 1.
God. For without holiness, no man shall Heb. 12. 14.
see the Lord; that is, to his comfort:
So that *yeilding our members servants* Rom. 6. 19, 22.

to righteousness unto holiness, we may have our fruit unto holiness, and the end everlasting life.

To sum up this last briefly : *Hath God quickned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ ?* That is, not only so hath done, spoken in the Preterperfect tense for the Future tense, that He will assuredly do it, or that it is as sure as if it were already done ; for that we do believe. But this expression signifieth something more ; that as we are mystical members of the body of Christ, quickned, and raised up together with Him, and made to sit together in heavenly places in Him : How then should we have raised thoughts, sanctified affections, and a holy and heavenly conversation ? being cloathed with the long white robes of the Imputed righteousness of Jesus Christ the Sun of Righteousness ; *to have the Moon* (which is in the lowest Orb) that is, all these sublunary and lower earthly things *under our feet.* Therefore, *what manner of persons ought we to be in all holy conversation and Godliness ; looking for, and hastning unto the coming of the day of God, &c.* And sith we look
for

for such things, to be diligent that we ^{2 Pet. 3. 11,}
 may be found of Him in peace, without ^{12, 14:}
 spot and blameless.

Wherefore, as we are thus partakers ^{Heb. 3. 1:}
 of the holy and heavenly calling, let us ^{1. 14.}
 consider the Apostle and great High Priest
 of our profession, even Jesus the Son of God; ^{& 6. 20.}
 who as our forerunner is for us entered
 into the heavens, and is gone to prepare
 a place for us: so will He come again, and ^{Joh. 17. 17. 19!}
 receive us unto Himself, that where He is
 there we may be also; that we may for
 ever behold the glory which His Father,
 and our Father hath given Him. Who
 when He was here upon earth prayed to
 His Father to sanctifie us through His
 truth, his word is truth: And for our
 sakes did he sanctifie himself, that we
 also might be sanctified through the truth.
 For both he that sanctifieth, and they who ^{Heb. 2. 11:}
 are sanctified are all of one; therefore
 he is not ashamed to call us bre-
 thren.

For our sake did he sanctifie himself:
 the meaning is, though He was perfectly
 holy and sanctified in His humane na-
 ture, wherein for us He did accomplish
 all righteousness, and all manner of ho-
 linefs: He did consecrate Himself to the
 death of the Cross, to cleanse us from
 O 4 all

all our sins, and to procure for us the gift of the Holy Ghost, to regenerate us in a holy and permanent newness of life.

Heb. 3. 6. *We are Gods house : the Temple*

(God's house under the Law) was overlaid within with pure Gold. Let us especially look to our hearts, our inward parts, and strive to cleanse our

2 Cor. 7. 1. *Selves from all filthiness of the spirit as well as of the flesh. For out of the heart*

Mat. 15. 19, 20. *proceed evil thoughts, murders, adulteries, &c. These are the things which defile a man. Oh these heart-wicked-*

Rev. 18. 2. *unclean birds. The heart of man is deceitful above all things, desperately wicked, who can know it?*

Prov. 23. 26. *Let us give our hearts to God, as He commands us; For the Lord searcheth the heart, and tryeth the reins, and hath*
1 Chron. 29. 17. *pleasure in uprightness.*

God is the great heart-maker, He must be the heart-mender. Go to God in these or the like expressions, and

Psal. 51. 10. *pray, O create in me a clean heart, O God, and renew a right spirit within*

1 Kin. 8. 61. *me. Let my heart be perfect with Thee, that I may walk before Thee in truth,*

Jer. 30. 21. *in righteousness, and in uprightness; and*

and may engage my heart to approach unto God; to walk before Thee, to do every thing as in Thy sight and presence. Lord, *help me to keep my heart with all diligence; and to wash* Prov. 4. 23. *my heart from wickedness, that I may be clean;* that although vain and evil Jer. 4. 14: thoughts will pass through me, yet I may not give them entertainment, or suffer them to lodge within me. Take Thou away this stony heart from me, and give me a heart of flesh, a heart Ezek. 36. 26. pliable and flexible and capable of being governed and guided by thy Spirit. Unite my heart to fear thy name. Let Psal. 86. 11. *my heart be sound in thy statutes:* That & 119. 80. so, when my heart is sound, Christ may set me as a seal upon his heart, and as a seal upon his arm, keeping me nearly Cant. 8. 6. and dearly joyned unto Him, and refresh me by the comfort of the presence of His Grace; setting me as a signet upon his right hand, to have me al- Jer. 22. 24. ways in His eye and in His heart, to be present with me, to guide me in His ways, to bless me, and to do me good: that at last He may present me glorious, not having spot or wrinkle, or any such thing; but holy and without blemish. For holiness becometh thine house, O Lord,
for

for ever; as here in this life, which is glory begun, so especially in Heaven (where Grace and Glory is consummate and made perfect) *into which place no unholy thing shall ever enter.*

Addition.

Isai. 63. 18.

Holiness is the badge of Christs people: they are called *the people of his holiness: Israel was holiness to the Lord,* Jer. 2. 3.

Eph. 1. 13.

The Spirit of holiness distinguisheth and setteth a mark upon the sheep of Christ, they are sealed with the holy Spirit of promise.

Psal. 4. 3.

Tib. 2. 14.

Holiness setteth us apart for God and for His Service, to do His Will, and to serve Him; He hath set apart him that is Godly, for himself; to see and enjoy him, *for without holiness none shall see the Lord:* Our holiness is not the cause of our Salvation; but it is the way thereunto.

Heb. 12. 14.

Isai. 63. 18.

Holiness hath none but gracious and honourable effects, it filleth the soul with joy, comfort, and peace; *with joy unspeakable and full of glory;* with peace, and quietness, and assurance for ever. Everlasting joy shall be upon their heads; *They shall obtain joy and gladness; and sorrow and sighing shall flee*

Rom. 15. 13.

1 Pet. 1. 8.

Isai. 32. 17.

Isai. 35. 10.

flee away. God is glorious in holiness ;
 and glories most in the Attribute of ho-
 linefs. God stands upon nothing more,
 than to appear to all the world to be a **Exod. 15. 11.**
 holy God : therefore the Angels when
 they celebrate the glory of God, cry out,
Holy, holy, holy, is the Lord God of hosts. **Isai. 6. 3.**
 Let those therefore that draw nigh to
 God, and make profession of his name,
 labour to hold forth above all things, the
 glory of his holiness in their lives and
 conversations.

EXERCI.

EXERCITATION

THE EIGHTH.

Jer. 23. 9.

*For because of Oaths swearing, the
Land mourneth.*

IF the holy Prophet in his dayes, cryed out as in the former Verse, Mine heart within me is broken, because of those cursings and oaths, which do make the Land to mourn; that is, which draw down God's judgments upon the Land; as it is evident in the following words, the pleasant places of the wilderness are dried up; namely, God did send drought and scorching heats, and withheld the rain in its due season for those crying sins; so it cannot be meant Metonymically, the Land for the People of the Land; but the Land mourned, because the people had no hearts to do it.

Oh

Oh what cause have we now to break
 our hearts with sighing ! to have rivers Psal. 119. 136.
 of water to run down our eyes, because
 God's Laws are so broken, and his name
 so highly dishonoured, by hellish Oaths
 and Blasphemies, by damned damning
 curses and execrations ; *whose judgment* 2 Pet. 3. 2.
lingreth not, and their damnation slum-
bereth not. These as natural brute beasts,
made to be taken and destroyed ; shall Verse 12.
utterly perish in their own corruption.
These are raging waves of the Sea, foam- Jude 13.
ing out their own shame, to whom is
reserved the blackness of darkness for
ever.

We read of a flying rowle, which is
 interpreted a curse that goeth forth over Zech. 5. 2, 3, 4.
 the earth ; for every one that stealeth
 shall be cut off on that side, according to
 it : and every one that sweareth shall be
 cut as on that side according to it. I will
 bring it forth, saith the Lord of hosts,
 and it shall enter into the house of him
 that sweareth falsely by My name, and it
 shall remain in the midst of his house, and
 shall consume it, with the timber thereof,
 and the stones thereof.

Oh this dreadful denunciation ! O
 that prophane Swearers would consider
 it, and lay it to heart ! hearing God's
 dread-

dreädfül threatnings on themselves both Souls and Bodies, and all that they have, yea even their houses and habitations where they dwell, and that for their sakes. How many times doth the Lord God, and how frequently forbid this horrid sin of Swearing?

Levit. 19. 12.

Thou shalt not falsely swear by My name, neither shalt thou prophane the name of the Lord thy God; I am the Lord. Where-ever in Scripture this is added, *I am the Lord*, it is to shew, that God is faithful in revenging the breach of His Commandments; and on the contrary, that He is faithful in rewarding the observation, or keeping His Commandments.

Mat. 5. 34.

37.

Our blessed Saviour biddeth us, *swear not at all*; (that is, in our ordinary discourses,) *but let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.* The

Joh. 8. 44.

Jam. 5. 12.

word in the Original is, ἐν τῷ πονηρῷ, from that evil one, meaning the Devil, who is the father of all lyes, oaths, and blasphemies. So Saint James, *But above all things (my brethren) swear not; neither by heaven, neither by the earth, (that is, by nothing which is either in heaven or earth) neither by any other oath; but let*

*let your yea be yea ; and your nay, nay ;
lest ye fall into damnation. No less
punishment than everlasting damnation,
is here threatned against all prophane
Swearers.*

If of every idle word that we shall
speak, of the same shall we give account Mat. 12. 36.
at the day of judgment : how much
more then of every horrid oath, and
wicked cursing ? Oh that the terror of 2 Cor. 5. 11.
the Lord might awaken and perswade
men ! The Lord is a Sin-revenging God,
a consuming fire, a jealous God. *Who* Heb. 12. 29.
can dwell with everlasting burnings, who Isai. 33. 14.
can dwell with devouring fire ? These,
even these ungodly Swearers shall, and
that for ever ; for the Lord hath said,
*He will not hold him guiltless that takes
His name in vain.*

God will have us to fear and reve-
rence *His glorious and fearful name, the*
Lord our God. Let men praise His great Deut. 28.
and terrible name, for it is holy. 58.
Psal. 99. 3.

The *Jews* heretofore were, and yet
still are so superstitious, erring too much
on the right hand, that they mention not
the Name of God, but by a circum-
loquution, and so had divers phrases to
expres God by ; as *Caiaphas* said to
Christ, *Art thou the Son of the Blessed ?* Mark 14. 61.
he

would not say of God or of the Lord. But these on the contrary, cannot speak six words without an oath; and think it a Gentile quality, and a gracing to their speeches, to swear by the great and dreadful name of God. I must not say, they are Atheists, although I really believe them so to be: *their mind and conscience is defiled; They profess that they know God; but in their works they deny Him; being abominable, disobedient, unto every good work reprobate.*

Tit. 1. 15, 16.

Psal. 36. 4.
& 10. 3.
Zech. 11. 8.

Isai. 66. 24.

Like as they abhor not evil, and abhor to walk in God's ways, even so the Lord will abhor them. *Their worm shall not dye, neither shall their fire be quenched, and they shall be an abhorring to all flesh.*

Isai. 28. 15.

18.

Although they think, (as their brethren of old, those wicked rebellious Jews) that they have made a Covenant with death, and that they are at an agreement with Hell; that *when the overflowing scourge shall pass through, that it shall not come unto them.* But the Lord telleth them, *your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*

Some

Some may think me too invective or
 satyrical against these prophane Swea-
 rers; let such know, that these are the
 people against whom *the Lord hath in-*
dignation for ever. They are God's Mal. 1. 4.
 enemies that take His name in vain; Psal. 139. 20.
 which should cause grief of heart, and
 detestation of spirit to all those that
 love and fear the Lord. So the follow-
 ing words of *David* are, *Do not I hate* Verses 21, 22.
them O Lord that hate thee? and am not
I grieved with those that rise up against
thee? I hate them with a perfect hatred,
I count them mine enemies. We have
 not a prophetical spirit as *David* had, to
 know certainly God's enemies, although
 by their fruits they may be known; we Mat. 7. 20.
 may and must hate their vices and
 wickednesses; and leave them to the
 righteous judgment of God; continu-
 ing to mourn for these abominations
 which do make the Land to mourn, and
 not ceasing to pray for them; *If perad-*
venture God will give them repentance 2 Tim. 2. 25,
unto life, and that they may recover 26.
themselves out of the snare of the Devil,
who are taken captive by him, at his will,
 to do his will.

Never was a child more like his fa-
 ther, than they are like their
 P fa-

Joh. 8. 44. father the Devil, whose works they do.

Hos. 4. 4. By cursing and swearing, whoredom and adultery, they break out : for usually these abominable sins with others the like, do go together ; they that make no conscience of one sin, neither will they of another. And when once the Devil hath gotten sound footing in such or such persons, he drives them on without resistance. They break all bonds asunder, and cast all cords from them : no bounds will hold them ; neither the Laws of God nor man, (for they fear neither) nor the checks of their own Consciences. But like *fed horses, neigh after their neighbours wife* : therefore God will cast them into a bed (but it shall be a fiery one) into great tribulations, except they repent of their deeds : for *whore-mongers and adulterers God will judge* ; though they may escape the judgment of men, yet God will assuredly judge them, and will render to every one according to his works. Although while they are here, they make the Land to mourn, and the earth to groan under them, to bear such wicked wretches. God will come, and put a difference between *him that swea-*

reth

reth, and him that feareth an oath. So Eccles. 9. 2.
 we leave these Swearers who have attained to the highest form in the Devil's School.

By all these things we are taught how grievously they do sin, who swear so rashly, and easily, oaths flowing from them as water out of a conduit, in their ordinary speeches and discourses, (*whose mouths are full of cursings and bitterness, whose mouths utter their iniquities; their own mouth condemns them, and their own lips testify against them:*) Rom. 3. 14. Job 15. 5. Verse 6.
 they in the mean time not thinking that thereby they do expose the glory and the name of God to scorn, and so do urge and provoke God to shew and inflict the severity of His judgments and vengeance upon them: for the Lord will not suffer those to go unpunished, who thus take His name in vain.

The Son of Syrach said, *Accustom not thy mouth to swearing, neither use thyself to the naming of the holy one. For as a servant that is continually beaten, shall not be without a blew-mark; so he that sweareth and nameth God continually, shall not be faultless. A man that useth much swearing shall be filled with iniquity; and the plague shall never de-* Ecclesiasticus 23. 9, 10, 11:

part from his house : If he shall offend, his sin shall be upon him ; and if he acknowledge not his sin , he maketh a double offence : and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

There is none that frequently swears, but sometimes he forswears or perjureth himself : like-as he who useth his mouth to multitude of words, sometimes must needs speak unfit things. Therefore said Prov. 10. 19. *In the multitude of words there wanteth not sin.*

But some will think to say, O Lord, O God, O Jesus, &c. in their common talk ; or in a wondering way, good God ! good Lord ! is no sin. Know assuredly, that such foolish admirations, and taking of God's Holy name lightly into our mouths on every slight occasion, is utterly condemned in the third Commandment. So the Reverend Archbishop *Usher*, and many other reverend and learned Divines do firmly conclude.

There is also a superstitious and idolatrous oath, to swear by an idol ; or by Gods Creatures, as by the Mass, our Lady, &c. by bread, fish, salt, fire, light, and many such-like fond trashes. Whereas

Zeph. 1. 5.

Amos 8. 14.

Whereas God never made or appointed His creatures for such uses.

Others will plight their faith and troth to every trivial thing; which is an evident sign that they have little faith or truth in them, or know not the true worth and value of them; else they would not so lightly lay such precious Jewels to pawn upon every slight occasion.

Let all such, and every one also, remember our blessed Saviour's rule afore-mentioned, in all their ordinary speeches and communications, *Swear not at all, but let your yea be yea, and your nay nay, for whatsoever is more, cometh of evil.* But of this, we shall have occasion to speak more anon.

Now to speak what an oath is, the parts of an oath, how an oath may be lawfully taken, and other things,

An oath is, the craving of God's testimony to confirm the truth of our testimony.

Men swear by the greater; and an oath for confirmation is to them an end of all strife. Deservedly is the testimony or witness-bearing of God, called to confirm a truth: for He is the truth, Heb. 6. 13.
16.

who neither can deceive nor be deceived.

About an oath consider two things :

1. How an oath is to be taken ?

2. How it is to be performed ?

2. 1. How to be taken ?

In taking of an oath, four circumstances are to be considered. 1. The parts of an oath. 2. The form of an oath. 3. The end of an oath. 4. The divers sorts or kinds of an oath.

1. The parts of an oath, and they are four,

1. Confirmation of a truth.

2. Invocation of God alone, as a witness of a truth ; and a revenger of a lye.

3. Confession, that God is a revenger of perjury, when He is brought in as a false witness.

4. A binding over unto punishment, if we use deceit.

2. The form of an oath: we must swear,

1. In truth, lest we forswear.

2. In righteousness, lest we swear to that which is wicked.

3. In judgment, lest we swear rashly, or for a trifle.

So we must swear truly, advisedly, and rightly. As it is commanded, *Thou shalt swear the Lord liveth, in truth and*

in righteousness, and in judgment. They who do not thus are reprov'd, *which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.* Isai. 48. 1.

3. The end of an oath, which is, to confirm some necessary truth in question; either for the ending of controversies, or for the performing of promises. So an oath for confirmation, is among men, an end of all strife.

4. The divers sorts or kinds of an oath: 1. Publick. 2. Private.

1. Publick, when the Magistrate doth upon just cause exact a testimony under the reverence of an oath.

2. Private, which two or more take privately. As Jacob to Laban, Gen. 31. 53. Boaz to Ruth, Ruth 3. 13. and Obadiab to Elijah the Prophet, 1 King. 18. 12.

So also there is an assertory oath, and a promissory oath.

1. An assertory oath, or a confirming oath, which is to confirm the truth of a thing either past or present.

2. A promissory oath, which is about a thing to come.

So we see that an oath is, the calling of the name of God (the searcher of

the heart) to witness a needful truth, for the ending of strife and controversies. In a lawful oath, lawfully taken, there is a worshipping of the name of God. When Joshua would cause Achan to confess the truth, he saith to him, *My Son, give glory to the God of Israel, &c.* meaning thereby, that God is highly dishonoured, if a man swear falsely by Him. For he doth in a manner, as much as lies in him, prophane and pollute God's holy name with a lye; and on the contrary, if a man swears truly, he honours God. False swearing is called prophaning the name of God. *Ye shall not swear by My name falsely; neither shalt thou prophane the name of the Lord thy God: I am the Lord.* This manner of Joshua's speech was used among the Jews, so often as any was called to take an oath; as it appears by the like protestation of the Pharisees used to the blind man whom Christ had restored to sight; they said to him, *Give God the praise, we know this man is a sinner.*

Joh. 9. 24.

1 Sam. 14. 39.

44.

2 Cor. 1. 23.

To this heedfulness, the forms of oaths used in the Scriptures, do advise and instruct us. *As the Lord liveth; God do so to me and more also,* 2 Kings 6. 31. And *the Lord be witness upon my soul.*

All

All which do prove, that we cannot call God to witness of our sayings, but that we call Him to take witness of our perjury, if we speak falsely or deceitfully.

The name of God is made vile and common, when it is used in superfluous speeches, as in foolish admirations, which is a manifest taking of God's name in vain.

Swearing was suffered and ordained, not for lust or pleasure, but for necessity sake. And there can be no necessity pretended, but where it is to serve either religion or charity.

But now it is so licentiously and customarily used, that men think it no sin at all.

But the Commandment of the Lord remaineth still in force, the penalty abideth in strength, and shall one day have its effect, whereby there is a special revenge proclaimed against all those who take God's name in vain; though they may here escape for a time the judgment of men.

The very Heathens will condemn herein, those who are outwardly professed Christians: for among the Heathen (*ex animi sui sententiâ*, according to

Mat. 14. 16:

to the purpose of their mind) was to them instead of an oath. Did they (who had but the glimmering knowledge of God from the book of the Creatures, and the Law of Nature written in their hearts) do such things, and shew such truth and reality in their speeches and dealings? How shall this rise up in judgment against us and condemn us, who have the written Word of God; the knowledge of the true God, and the glorious Gospel of his Son shining as a light among us, and yet to do such things? whereas the Heathen sit in darkness, and in the region and shadow of death. Thus far about the taking of an oath; now,

Psal. 15. 4.

2.2. How an oath is to be performed?
 4. If the oath be made about lawful things, it must be performed, whether it be of much difficulty, or great damage to us, or extorted by force from us. So it is said, he shall dwell in God's tabernacle, that sweareth to his own hurt, and changeth not. Yet the Magistrate hath in his power, as may seem right and convenient, either to annihilate or moderate such oaths. But of this we shall treat farther anon.

An oath, in Scripture sometimes is taken for the whole Worship and Service of God. *Thou shalt fear the Lord thy God, Him shalt thou serve, and swear by His name. And five Cities in the land of Egypt shall speak the language of Canaan, and swear to the Lord of hosts.* Deut. 10. 20: Isai. 19. 18: & 45. 23. I have sworn by My self, said the Lord, that unto me every knee shall bow, and every tongue shall swear: out of which place the Apostle quoteth that memorable place, *That at the name of Jesus,* Phil. 2. 10, 11: every knee should bow, &c. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father; and many other places.

If by swearing the whole worship of God is meant, then certainly they that addict themselves to customary, rash, as well as false swearing, want both Religion and Conscience.

2. Is it lawful for Christians to swear? or take an oath, I mean when they are lawfully called thereunto?

A. It is lawful for us to swear by the name of God, when the Magistrate commands it, or urgent necessity requires it; and that for these four Reasons.

1. That the glory of God may be mani-

manifested : for the truth , and the clearing of the truth brings glory to God.

2. That we may thereby provide for the safety of others.

3. Because by the Scripture it is evident that we may take a lawful oath.

Deut. 6. 13. Thou shalt fear the Lord thy God , and serve Him , and swear by His name.

4. We have the examples of former Saints for doing of it.

Objection. But the Anabaptists and others urge, that although it was lawful for the fathers under the Old Testament, yet not for us under the New Testament, who are bid not to swear at all, *Mat. 5. 34. Jam. 5. 12.*

Solution. I answer, 1. Christ came not to dissolve the Law, but to fulfil it ; that is, the Moral Law , to which an oath belongs, for an oath is of the Law of nature, and of the Moral Law, which is not abrogated by the coming of Christ : and therefore is not taken away by Christ.

Mat. 5. 17.

2. Because it concerns the honour of God, and love to our neighbour.

3. Because we have laudable examples of oaths taken even in the New Testament. Christ Himself very often used

used the form of an oath to confirm His Doctrine by : *Verily, verily, I say unto* Mat. 5. 18.
you, &c. And the Apostle Paul, he saith, *Joh. 3. 5.*
God is my witness, whom I serve in my 11. &c.
spirit, &c. And *2 Cor. 1. 23.* (where is Rom. 1. 9.
the just form of an oath, and whence we
took our definition of an oath) *I call* 2 Cor. 1. 23.
God to record, or witness, upon my
soul, &c. where he invokes the witness
of God, to preserve and keep him in
swearing that which is right, and to
punish him if he doth lye. *Athanasius*
made a solemn oath to purge himself,
when he was accused to the Emperor.
An oath is therefore ordained of God,
that it should be a bond of truth among
men, and a testimony that God is the
authour and defender of truth. So the
Apostle saith, *I speak the truth in Christ,* Rom. 9. 1.
I lye not ; my conscience also bearing me
witness in the Holy Ghost : And so in ano-
ther place, *God is my record, how great-* Phill. 1. 8.
ly I love you, &c. and in many other
places.

So the Angel lifted up his hand to Rev. 10. 5, 6.
heaven, and swore by Him that liveth for
ever and ever, &c.

4. The Moral worship of God is
perpetual : a lawful oath is Mor-
al worship (because it is an in-
vocation

manifested : for the truth , and the clearing of the truth brings glory to God.

2. That we may thereby provide for the safety of others.

3. Because by the Scripture it is evident that we may take a lawful oath.

Deut. 6. 13. *Thou shalt fear the Lord thy God , and serve Him , and swear by His name.*

4. We have the examples of former Saints for doing of it.

Objection. But the Anabaptists and others urge, that although it was lawful for the fathers under the Old Testament, yet not for us under the New Testament, who are bid not to swear at all, *Mat. 5. 34. Jam. 5. 12.*

Solution.

Mat. 5. 17.

I answer, 1. Christ came not to dissolve the Law, but to fulfil it ; that is, the Moral Law, to which an oath belongs, for an oath is of the Law of nature, and of the Moral Law, which is not abrogated by the coming of Christ : and therefore is not taken away by Christ.

2. Because it concerns the honour of God, and love to our neighbour.

3. Because we have laudable examples of oaths taken even in the New Testament. Christ Himself very often used

used the form of an oath to confirm His Doctrine by : *Verily, verily, I say unto you, &c.* And the Apostle Paul, he saith, *God is my witness, whom I serve in my spirit, &c.* And 2 Cor. I. 23. (where is the just form of an oath, and whence we took our definition of an oath) *I call God to record, or witness, upon my soul, &c.* where he invokes the witness of God, to preserve and keep him in swearing that which is right, and to punish him if he doth lye. *Athanasius* made a solemn oath to purge himself, when he was accused to the Emperor. An oath is therefore ordained of God, that it should be a bond of truth among men, and a testimony that God is the authour and defender of truth. So the Apostle saith, *I speak the truth in Christ, I lye not ; my conscience also bearing me witness in the Holy Ghost : And so in another place, God is my record, how greatly I love you, &c.* and in many other places.

So the Angel lifted up his hand to heaven, and sware by Him that liveth for ever and ever, &c.

4. The Moral worship of God is perpetual : a lawful oath is Moral worship (because it is an invocation

vocation of God :) therefore it is perpetual.

5. The Prophets describing the worship of God in the times of the New Testament, call an oath by the name of God : *He that sweareth in the earth, shall swear by the God of truth.* And so in other places.

Isai. 65. 16.

6. From the end of an oath ; which is the confirming of faith and truth, and for the deciding of strifes and controversies, both in Church and Commonwealth : So an oath is profitable, lawful, and necessary.

Mat. 5. 34.

Jam. 5. 12.

And by all these reasons and arguments we see clearly, that whereas our Saviour said, *Swear not at all, &c.* and Saint James, *Above all things swear not, &c.* that only rash, false, and unnecessary oaths are there forbidden.

2. By whom must we swear ?

A. By the name of the true God alone ; for these reasons,

Deut. 10. 20.

1. For as God alone is to be feared and worshipped, so He alone is to be sworn by.

Exod. 23. 13.

2. God expressly forbiddeth us to swear by any other name. *Make no mention of the name of other Gods.*

3. The Lord will have the worship of

of invocation to be given to none other but to Himself. *O thou that hearest Prayers, to Thee alone shall all flesh come.* ^{Pfal.}

Now an oath is an invocation of God.

4. An oath attributeth to him by whom we swear, knowledge of the heart, omniscience, omnipresence, &c. which are proper only to God alone.

5. To Him by whom we swear is deferred the execution of punishment, and omnipotency, by which He defendeth the truth, and punisheth those that swear vainly or wickedly, and are perjured: But God alone is Almighty, and He that executeth vengeance; and therefore said our Saviour, *Fear Him who can cast both soul and body into* ^{Mat. 10. 28.} *hell.*

Q. About what things may we take an oath?

A. Those only are lawful oaths, which are not contrariant to the Word of God; and which are taken about things true, certainly known, lawful, in our own power to perform, weighty matters, necessary, profitable, and worthy things. And oaths taken about any things contrary to either of these, are unlawful: as of false things, and not certainly known, unlawful, not in our power, &c.

Q. Whe-

Q. Whether all oaths are to be kept?

A. An oath rightly taken, about lawful things, true, certain, weighty, and in our power are necessarily to be kept: But oaths about unlawful things, whether through error, or through weakness, and against Conscience, such oaths are not to be kept; but we are to be humbled for them. For he that keeps an unlawful oath twice sinneth; as, 1. By swearing evilly. 2. By observing that which he hath wickedly sworn.

Q. Whether extorted or enforced oaths are to be kept?

A. They are to be kept, if they contain nothing unlawful; and if they have those conditions formerly set down, as true, known, lawful, &c. although those oaths be unprofitable and hurtful to our selves. But if any oaths be extorted or drawn from us, through fear, and weakness, and against conscience, they do not oblige, but are to be retracted. For what is wicked to be done, is wicked also to be sworn; and we must not add sin to sin.

But extorted oaths if they be not wicked and impious, about lawful things, and things in our own power, although difficult and hurtful to us; yet are

are to be observed. For that which is lawful to do, is lawful to swear; and that which is lawful to swear, is lawful to do.

2. But God is said in Scripture frequently, for to swear?

A. God frequently addeth an oath to His promises, but seldom to His threatenings; which should make us to acknowledge the great good-will of God to men, and His bearing with our infirmities. He knows our incredulity and aptness to doubt of His promises, especially when we are under afflictions and temptations. Therefore He vouchsafeth so far to condescend to our infirmities, that He joyns the sanctity of an oath to confirm and strengthen us. *Wherein God willing more abundantly to shew to the heirs of promise, the immutability of His counsel, confirmed it by an oath: that by two immutable things, (viz. His word, and oath) in which it was impossible for God to lye, we might have a strong consolation, &c.* Heb. 6. 17, 18.

2. But sith an oath is an invocation of God, by which He is prayed to preserve him that speaks the truth; and to punish him that falsifyeth it; how can an oath fall on God, because there is

Q

none

none that He can wish to be punished by, if He deceives.

4. That definition of an oath agreeth with the creature, and not with the Creator. That it may agree with both the Creator and the creature, we must define an oath more largely; namely an obliging of himself to punishment, if wittingly he doth deceive. To swear therefore by another, is to acknowledge and set him as the knower and revenger of perjury, and to oblige himself, to bear punishment inflicted by him; that is, to the loss of soul or body, or life, or goods, or honour, if he doth not so intend and mean as he speaks.

And therefore they that swear by creatures, commit idolatry.

Men can oblige themselves to bear punishment from men, if they keep not their promise: but to swear by any, except by God, cannot be without Idolatry, and Sacrilege to the honour of God. For they make him by whom they swear, the knower of their hearts, a witness of their mind and will, and a judge and revenger of perjury.

Therefore it is said, *Men truly swear by the greater, and an oath given for confirmation is to them an end of all*

strife:

strife : but when God made promise to *Abraham*, because He could swear by none greater, He swore by Himself, &c. Men have a higher and greater than they, who can bring them to punishment whether they will or no : however they may deceive men, and either by force or fraud escape their judgment.

Therefore when the truth can be found out no way else, then we have recourse to an oath. Because men judge by natural consent, that he that takes an oath is not so prophane and wicked a wretch, of such desperate audaciousness and impudency, and so prodigal of his own Salvation, that of his own accord he would provoke God to punish and plague him : or to think if he lies, that he shall escape unpunished.

But God hath none greater than Himself, that is conscious to, or a witness of His secret will, or able to punish Him if He saith or thinketh otherwise. Therefore God swears by Himself; that is, He obliges Himself, and gives Himself this Law, that if He deceives, and is not found to do, that is, not seriously to will what He saith He willeth, let Him then be accounted and declared by all His creatures to be vain, a lier, changeable;

able, weak, or unjust, which is, not to be God. But there is an unutterable zeal in God of His glory, for which He created all things.

Here we may see as the wonderful great and inexpressible compassion of God towards men, in respect of our weakness and diffidence, to confirm His Divine truth and promises to us by an oath; and what a horrid wickedness it is, not to believe God when He swears to us. For God by His oath, layes His glory as it were to pawn unto us, obliging Himself voluntarily to suffer the loss of His glory, if he doth not perform His promises.

Gen. 22. 16.

Isai. 45. 23.

Therefore in the same sence, the Scripture saith, that *God sware by Himself; By my Self have I sworn, saith the Lord, &c. I have sworn by my Self, &c.* And that *God sware by His holiness, Psal. 89. 39, Once have I sworn by my holiness, &c.* So *Hos. 4. 2, The Lord hath sworn by his holiness, &c.* And we read also, that *God sware by his right hand, and by the arm of his strength: and by his great name; And by his soul or his life, Isai. 49. 18. As I live, saith the Lord, Ezek. 5. 11. & 14. 16, &c.*

Isai. 62. 8.

Jer. 44. 26.

& 22. 24.

His heart is harder than the nether-millstone,

millstone, and a self-condemned person, who doth not believe God when He thus swears.

Hence may we gather how much comfort may accrew to all those pious souls, who suffer affliction from their enemies, for the testimony of a good Conscience, and for bearing witness to the truth. If God so solidly and faithfully hath fulfilled whatsoever He spake of His delivering His people from temporal and corporal afflictions, how much more from hell and everlasting damnation, from which we are redeemed by the blood of His only-begotten Son?

Now I will only set down what is required in the third Commandment, and so close up this discourse, though much more might have been written.

In the third Commandment is required, that we sanctifie God's name as it is holy and reverend; and labour by all we can, to extol and lift it up; that others may be moved by us, more to love, serve, and honour him. That we use God's titles and proper names as *Jehovah, Jesus, &c.* His properties and attributes, His works and actions, His Word, Sacraments, Prayer, the whole Worship of God, with all reverence and

Mat. 6. 9.
Psal. 111. 9.

circumspection; to such uses as they are appointed by God. In a word, that we have a careful watch to all things that may advance God's glory, and use all sincere and diligent behaviour therein. And to take heed of swearing falsely, superstitiously, or prophanelly; *Lest God swear in his wrath, that we shall never enter into his rest.*

Heb. 3. 11:

Six Corollaries.

1. Let us be humbled for all our ungodly and unfavoury words and speeches, and for our irreverend use of Gods holy name, His attributes, word, works, and of all His holy ordinances; that we have not so sanctified Him therein, as we ought, and as He requires of us.

Levit. 10. 3.

2. Let us bewail and lament the great dishonour done to God, in prophaning of His holy name by the oaths, cursings, and execrations of others; as the Land mourns for them, let us mourn also. As *Lots righteous soul was vexed from day to day, as with seeing the wicked deeds of the sodomites, so with bearing their filthy and ungodly speeches.* Like David also, who said, *my tears have been my meat*

2 Pet. 2. 8.

meat day and night, while they daily say Pfal. 42. 3.
Ezek. 9. 4.
unto me where is thy God? That the
Lord may remember us for good, and
mark us out for mercy, when we mourn
and sigh, and cry out for all the abomi-
nations which are done in the Land. It
is not enough for us to refrain from those
abominations, but we must also be truly
humbled for them; and that because of
the great dishonour, redounding to God
thereby.

3. Speak not of God but with fear
and reverence, and as in His sight and
hearing; for *there is not a word in our* Pfal. 139. 4.
mouths, but he knows it altogether. See-
ing we are unworthy to take God's holy
name in our mouths, much less ought
we to abuse it vainly and lightly in our
speeches: But to abuse it in vain, rash,
or false oaths, is an undoubted sign of
one that hath no fear of God before his
eyes. *They shall make their own tongue* Pfal. 64. 3.
Hof. 7. 16.
to fall upon themselves: they shall fall
for the rage of their tongue. So the Pro-
phet complains, *Jerusalem is ruined, and*
Judah is fallen, because their tongue and Ifai. 3. 8.
their doings are against the Lord, to pro-
voked the eyes of his glory.

4. Let our speeches be always gra-
cious, seasoned with the salt of wisdom
and

Coll. 4. 6. and discretion, such as may edifie, or
 Minister Grace to the hearers. Let no
 Eph. 4. 29. corrupt communication proceed out of our
 1 Cor. 15. 33. mouths, but that which is good, &c. for
 evil communications corrupt good man-
 ners.

5. Pray to God in the words of Da-
 vid, Set thou a watch, O Lord, before
 Psal. 141. 3. my mouth, and keep the door of my
 Psal. 39. 1. lips, &c. and let us take heed to our ways,
 that we sin not with our tongue; and keep
 our mouth as with a bridle. For whoso
 Prov. 21. 23. keepeth his mouth and his tongue, keepeth
 1 Pet. 3. 10. his soul from trouble. For, he that loveth
 life, and would see good days, must re-
 frain his tongue from evil; and his lips
 that they speak no guile.

6. Consider wherefore God gave thee
 a tongue, and the organs of speech?
 thou art not so brutish as to think it was
 to curse and swear, and blaspheme his
 name: No, no, know assuredly that the
 tongue is the glory of a man; and so
 Psal. 57. 8. David calls it and saith, *awake my glory,*
I my self will awake early to praise the
Lord. And so in another place, *Thou hast*
shewed such mercies to me, to the end
that my glory may sing praise to thee, and
not be silent, &c.

They that use their tongues to God's
 dis-

dishonour, and refuse to praise him with their tongues here, shall never sing *Hallelujahs* hereafter; but shall gnaw their *Rev. 16. 10.* tongues for pain, because of their pains, and that for ever, where the worm dyeth not, and the fire never goeth out.

I might farther speak here of the government of the tongue, which containeth two parts: 1. Holy speech. 2. Holy silence.

In Holy speech, must be considered, 1. The matter of our speech. 2. The manner of it; But I shall be too prolix, and expatiate too far, to insist particularly on these, and the several branches thereof. I shall close up this discourse with these Sentences;

The lips of the righteous know what is Prov. 10. 32. *acceptable; but the mouth of the wicked speaketh frowardness.*

He that keepeth his mouth, keepeth his Eccl. 13. 3: *life: but he that openeth wide his lips, shall have destruction.*

Whoso keepeth his mouth and tongue, Eccl. 21. 23: *keepeth his soul from evil.*

The breach of this third Commandment is very hainous, and so much the more, as the glory of God is most dear and precious to Him. And good reason, for if sinful men regard their reputation, ought

ought not God much more respect His honour and glory?

The punishment God threatneth, is not to hold the party offending guiltless; that is, faultless. And though no particular punishment should follow, yet impunity is punishment enough. God is greatly angry, when He correcteth not. And an hardened heart is punishment enough. So a man may be grievously punished, and yet not feel it.

Besides, in this threatning, no time is affixed, that offenders may fear always; for suddenly oft-times God cometh and shews His vengeance on such wicked persons, as we have many examples. No kind of punishment is named, that they may look for all. There is no exception of persons, every one so offending shall be punished and plagued.

Commandment is very burdensome, and so much the more, as the glory of God is most dear to Him. And good reason, for if men regard their reputation, ought

EXERCISE

EXERCITATION

THE NINTH.

Exod. 8. 32.

And Pharaoh hardened his heart at this time also.

IT is a fearful thing for any man to harden his heart against God: *Who ever hardened himself against God, and Job 9. 4. hath prospered? Pharaoh* first presumptuously and wickedly hardened his own heart; then the Lord judicially hardened his heart, and gave him over to hardness of heart. Though he had those ten direful Plagues upon his Land; though the *Egyptians* his own people cryed out to him to let *Israel* go, urging to him, *Doest thou not know that all the Exod. 10. 7. land of Egypt is destroyed?* yet still he hardened his heart. Like other wicked men, who after their hardness and impenitency of heart, *treasure up unto Rom. 2. 5. them-*

themselves wrath against the day of
 wrath; and revelation of the righteous
 judgments of God. The plague of hard-
 ning of his heart, was a greater plague
 than all the ten plagues of Egypt. For
 so obdurate and desperately hardened
 was his heart, that although he had let
 the people of *Israel* go, and had had all
 those ten plagues on him, and on his
 Land; yet he pursued after them with
 all his Host, Chariots, Horses and
 Horsemen, even into the midst of the
 red sea, and there they were all drown-
 ed; there remained not so much as one
 of them. Like as they made their hearts
 harder than the nether millstone, as it is
 spoken of *Leviathan*; so they all sank
 as a stone or lead in those mighty wa-
 ters. Thus God brake the heads of
Leviathan in pieces (*viz.* *Pharaoh* and
 all his host) and gave them to be meat
 to His people, inhabiting the wilder-
 ness. The meaning whereof is, not as
 some (though pious and learned, and
 the *Septuagint* also) do too too grossly
 interpret it, to the wild beasts, which
 devoured the *Egyptians* carcasses that
 were cast upon the shore: but the mean-
 ing is, that God overthrew *Pharaoh* and
 his host in the red sea, and gave them to
 be

Exod. 14. 28.

Job 41. 24.

Exod. 15. 10.

Psal. 74. 14.

meat to His people of *Israel* in their wilderness-condition, for their souls to feed on by faith; to consider God's signal miraculous preservation of them, and deliverance of them out of *Egypt*, and from those mighty *Leviathans* who would have swallowed them up, and destroyed them: and so to strengthen their faith in an experimental way, that God would still go along with them, keep and preserve them, subdue the *Canaanites* before them, and settle them in that Land for a possession, as He had sworn to their fathers, *Abraham*, *Isaac*, and *Jacob*.

Pharaoh said, *Who is the Lord, that I should obey his voice? I know not the Lord.* But God said, *the Egyptians shall know that I am the Lord; when I have gotten Me honour upon Pharaoh, upon* Exod. 14. 18. *his chariots, and upon his horse-men. Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at Thy people; Isai. 26. 11.* *jea, the fire of thine enemies shall devour them.* For the Scripture saith of *Pharaoh*, *Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared in all the earth.* Rom. 9. 17.

So

So *Sihon* King of *Heshbon*, (though probably he had heard of the wonders God had wrought for *Israel*) he would not let the people pass by him; for the Lord hardened his Spirit, and made his heart obstinate, that He might deliver him into the hand of *Israel*; who smote him, his sons, and all his people, until there was none left him alive; and they possessed his Land.

So *Nebuchadnezzar*, when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, &c.

And thou his son, O *Beshazzar*, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven, &c. and the God in whose hand thy breath is, and whose are all thy wayes, hast thou not honoured: in that same night he was slain.

What became of the *Jews*, who hardened their hearts against the preaching of Christ and His Apostles? God gave them

them over to hardness of heart, and impenitency, &c. those spiritual plagues, and followed them so with His temporal judgments also, until His wrath came upon them even to the utmost. 1 Thess. 2. 16.

This St. Paul then spake in a way of Prophecy; for he writ these Epistles to the Thessalonians from Athens, about the 13th year of Claudius Caesar, which was about 22 years after Christ Crucified; and Jerusalem was not destroyed by Titus Vespasian until some years after; for some place it in the 4th year, but the most Authentick in the 38th year after Christ was Crucified: when in the Siege were slain Eleven hundred thousand; in the war taken Captives Ninety seven thousand, besides many millions that perished in silence: Thus perished those wicked hardened Jews, as they had wished that Christ's blood might be on them, and on their children; and so it hath rested heavily for above these Sixteen hundred years, and they are as vagabonds on the earth still. But no more of this.

To harden the heart may have reference,

1. To God; which is, when He leaves a man in his natural hardness, not softening

ning his heart; but as a just Judge delivering him over to Satan, to be more hardened; thus God hardened *Pharaoh's* heart.

Exod. 9: 12.

Isa. 48: 4.

2. To Satan; to inspire blind thoughts, and so to make the heart of a man more hard.

3. To a man's Self; to follow his own lusts stubbornly: thus *Pharaoh* hardened his heart.

So at last such a man hath a stony heart, which is an extreame hardness of man's wit and heart, with stubbornness resisting God's will.

Thus a man comes to a hard heart; which is a disobedient and unyielding heart, a heart that cannot repent; which the Apostle bids them beware of, *lest their heart be*

Rom. 2. 5.

Heb. 3. 13.

made hard through the deceitfulness of sin. This is the *brassen forehead*, the *iron sinew*, the *stony heart*, the heart of *Adamant*, (spoken of in Scripture) which nothing can bow or break; neither promises nor threatenings; blessings nor afflictions.

Isai. 48. 4.

Zech. 7. 12.

Unto this estate men come by long custom in sin; custom of sin bringeth hardness of heart.

Well doth holy *David* therefore pray to God, to deliver him from every way of wickedness; that he might not make wickedness his trade, his customary way to walk

Psal. 139. 24.

119. 101. 104.

walk

walk in, as too too many do.

This hardness of heart comes as I said before,

1. By the just judgment of God.
2. By the malice of Satan.
3. By a man's own perverse will.

This the Apostle fully describes; *They* Eph. 4.18,19:

walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the hardness of their heart: who being past feeling, have given themselves over into lasciviousness, to work all uncleanness with greediness.

I translate it (the hardness of their heart) for the word in the Original (*σκληροκαρδια*) signifies induration or hardening, (although rendered in our translation, according to the blindness of their heart). Whereas the word *σκληροκαρδια* which is from *σκληρος*, cal-

Joh. 12. 40.

latus obdureo, obduro, is rendered, *He hath hardened their hearts*, and both words come from the same word in the Original. So from these words we see in what consists this alienation or estranging from God, namely, in the darkness of the understanding, and the untamed malice of the heart, being deprived of God's Spirit and Grace (being given

R

over

Rom. 1. 28.

over to a reprobate mind, i. e. to a mind void of judgment ; or God took from them the light of right reason ; (for all these the word (*ἀναισθησία*) signifies in the Original.) they are wilfully ignorant, obstinately refusing the light of God which is offered them. Who being past feeling, having lost all remorse of Conscience, all fear of God's judgments, and likewise all just feeling of their punishments, have deadened their Conscience, that they may not be stayed from doing evil by God's judgments : And this is the last degree and fulness of the said alienation from God ; by which a man is not only destitute of God's light and power to do well ; but also shakes off the only curb he had to keep him from doing evil, which is his Conscience : And so he brings himself to a seared Conscience, to have his Conscience seared as with a hot iron ; that hath lost all manner of feeling, and motion of Conscience ; as a cautery or searing iron, applyed to any part of the body, deadens it, and makes it insensible. For Conscience is a Judge and a Witness (unless it be deadned) ; the Conscience is but a correspondency and relation of man's spirit unto the Law ;

1 Tim. 4. 2,

either

either to bind or unbind him, to accuse or excuse him, to condemn or absolve him.

Wherefore seeing the Heathen have a Conscience, they have also a Law; which leaves them without excuse at the great day of Judgment; though they have not the light of the glorious Gospel shining among them, (as blessed be God we have.) Let us strive to keep Conscience awake, while we are here in this life, and not to muzzle its mouth, then it will either accuse or excuse us: but if it be deadened here, at the great day of judgment, when the books shall be opened; that is, mens Consciences, or the records and testimonies of every man's Conscience, being unfolded and manifested through the mighty power of God; wherein as in books are written all mens thoughts, words and works, then Conscience will speak and not be dumb, and thou shalt be judged out of those things which are written in those books: yea, if thou stiflest the mouth of Conscience here, thy Conscience as ten thousand witnesses will fly in thy face, forever hereafter; *where the worm never dyes*: where that worm of Conscience will for ever gnaw upon thine heart,

Rev. 20. 12.

Isai. 66. 24.

Mark 9. 44.

Psal. 9. 16.

heart, in the fire that never goeth out. Then the Lord will be known by the judgments which He executeth, and the wicked shall be snared in the works of their own hands. Oh that dreadful expression,

Exod. 9. 14.

the Lord said by Moses unto Pharaoh, I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people. And in the next

Exod. 10. 1.

Chapter, I have hardened his heart, and the heart of his servants. These spiritual judgments are of all others the most fearful and terrible, that can befall a man or woman in this life; As 1. Blindness of mind. 2. Hardness of heart. 3. Searedness of Conscience; for these are the dreadful fore-runners of hell.

Heb. 10. 22.

Let us therefore hearken to the checks of Conscience, and not stifle them; and labour we to have our hearts sprinkled from an evil Conscience, that is, from the inward impurity and defilements of corruption, whereof every man's Conscience is a witness and judge. And

1 Pet. 3. 21.

strive we also to have the answer of a good conscience towards God. The meaning of the Apostle there is, of the inward baptism or washing, wrought by the power of the Holy Ghost, whereby a believers Conscience is in such manner

manner eased, acquitted, and purified; that it being tryed and questioned before God, it answers and witnesseth to it self in the name of the Holy Ghost, Pardon, Grace, and Peace; which is Rom. 8. 16. which is unto such a soul a foundation pledge and assurance of everlasting Salvation. As the former were the pledges and assurances of everlasting damnation.

Despair is that which follows from an evil Conscience, and obstinate contempt of God, and is the greatest part of punishment and evil, which wicked men suffer.

Conscience may be thus described, (though there be other definitions of it.) A power and faculty of the Soul, taking knowledge, and bearing witness of all a man's thoughts, words, and actions; and accordingly excusing or accusing, absolving or condemning, comforting or tormenting of the same.

Conscience is God's Notary and there is nothing passes in our whole life, whether good or evil, which Conscience notes not down with an indeleble Character, which nothing can rase out but Christ's blood alone.

Conscience writes men's sins as with

a pen of Iron, and with the point of a Diamond, and they are graven upon the table of their hearts: *Their conscience also bearing witness, &c. In the day when God shall judge the secrets of men by Jesus Christ.*

Conscience (I say) is exact and punctual in setting down the particulars of a man's whole life; that it may be a faithful witness either for him, or against him at the last day. *Our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us, and as for our sins we know them.*

Bernard.

A hard heart is not rent by compunction, nor mollified by Piety, nor moved by intreaties, yieldeth not unto threatnings, is hardened by corrections, is ingrateful for benefits, will not hearken to good counsel, cruel to revenge, immodest in regard of shameful things, not dismayed with dangers, inhumane in humane things, rash in Divine things, forgetting things past, neglecting present things, not providing for future; that is, which remembreth nothing past, but only injuries to revenge them, &c.

Q. How may we understand this that

is said in several places, *Pharaoh hardened his heart*; and *God said, I have hardened Pharaoh's heart*; and *the Lord hardened Pharaoh's heart*; if God hardened his heart, how did he do it himself? Exod. 4. 21. & 9. 12.

A. God worketh two ways in the hearts of wicked men.

1. By with-holding His Grace, whereby they might be moved unto good; as when light is taken away, there remaineth nothing but darkness and blindness; when God's Spirit is taken away, then mens hearts become hard as stones; when God's direction ceaseth, then mens hearts are turned aside into crookedness and perverseness: so it is said, that God doth blind, harden, and bow them, from whom He takes away the power to see and to do that which is right.

2. By using the Ministry of Sathan, to stir up, frame, and incline their wills. God for the executing of His judgments by Sathan the Minister of His wrath, both appointeth the purposes of wicked men to what end it pleaseth Him; and stirreth up their wills, and strengthneth their endeavours.

So *Sihon King of Heshban* (as we said Deut. 2. 30. before) did not let *Israel* pass by him,

because the Lord hardened his spirit, and made his heart obstinate, that He might deliver him into the hand of Israel. Therefore because it was God's Will to have him destroyed, the making of his heart hard and obstinate, was God's preparing him for his destruction. So God hardened *Pharaoh's* heart; that is, not only in not sustaining it, but also in committing his heart to Satan to be confirmed with obstinacy.

Psal. 105. 25. So God turned their hearts to hate His people, &c. And it was the Lord that hardened the heart of Pharaoh and his servants to pursue after Israel, that He might be honoured upon Pharaoh, &c.

Exod. 14. 4.

God hardened *Pharaoh's* heart, not that He did set and imprint hardness in his heart; but because by sundry actions He ordered and governed His wicked will. And they are four:

1. God permitted *Pharaoh* to walk after his own will,

2. He left him to the malice of the Devil, and the lusts of his own heart.

3. He urgeth him with a Commandment, to let the people go: and *Pharaoh* the more he is urged, the stiffer and more stubborn he is, and the more he rebels against God.

4. God

4. God useth the hardness of *Pharaoh's* heart, to the manifestation of His own justice and judgment: and so opened to him a way, that he might run head-long to his own utter ruine and destruction.

So God confounds his implacable enemies two ways here.

1. By hardness of heart; which ariseth (as we said before) when God with-draweth His Grace from a man, and leaveth him to himself; so as he goeth on from sin to sin, and never repenteth to the last gasp. And we must esteem of it as a most fearful and terrible judgment of God: for when the heart is possessed therewith, it becomes so flinty and rebellious, that a man will never relent or turn to God. This was manifest in *Pharaoh*; for though God sent most grievous plagues upon him, and all the Land of *Egypt*, yet would he not submit, or humble himself, save only for a fit, while the hand of God was so heavy upon him; for when the hand of God was removed, he returned to his former obstinacy, wherein he persisted until he was drowned in the red Sea. And this judgment of God, (of hardness of heart) is the more fearful,

ful, because when a man is in the midst of all misery, he feels no misery.

2. God confounds His enemies, as by hardness of heart; so by final desperation: I say final; because all kind of desperation is not evil; for a man may despair of himself, and of his own power in the matter of Salvation, which tends to his everlasting comfort. But final desperation is, when a man utterly despairs of the pardon of his sins, and of everlasting life. Examples we have in *Saul* that slew himself, in *Achitophel* and *Judas* that hanged themselves, &c.

This sin of desperation is caused thus; so many sins as thou committest without repentance, so many wounds thou givest to thine own soul: and in life or death God will make thee to feel the smart of it, and the weight of them all; whereby the soul sinks down to the gulph of despair, without recovery.

The sins which thou committest, lye at the door of thy heart, though thou feel them not; (as God said unto *Cain* *sin lyeth at the door*) and if thou dost not prevent them, by speedy, and timely repentance, God will make thee to feel them once before thou dyest, and raise up such terrours in thy Conscience, that thou

thou shalt think thy self to be in Hell
before thou art there.

They that were sent from the chief
Priests, &c. to apprehend Christ, though
He had acknowledged, I am He; and
they were astonished and fell to the
ground, and He had miraculously heal- Joh. 18. 12.
ed *Malchus* his ear; yet for all, though
they had seen his wonderful power, both
in word and deed; they proceed in
malice against Him, and bind Him as a
Malefactor. In this we note, what a
fearful sin hardness of heart is. The
danger whereof appears in this, that if a
man be possessed with it, there is nothing
that can stay or daunt him in his wicked
proceedings, no, not the powerful words
and deeds of our Saviour Himself. And
indeed among all God's judgments there
is none more fearful than this of hardness
of heart; and yet how rife is it among
us even in these our days? For it is very
evident, that the more men are taught
the Doctrine of Gods Law and Gospel,
the more hard and senseless are their
hearts: like unto an anvil, the more it
is beaten upon with the iron hammer,
the harder it is. So that that denuncia-
tion against the *Jews*, *Acts* 28. 26, 27. is
fulfilled in them, It is such a terrible
judg-

judgment of God, into which when a man is fallen, he feels neither pain nor grief. Therefore we have cause with fear and trembling to look into it, lest it take such hold of us, that we be past all hopes of recovery. Sin is a deceitful thing; and custom in sin brings hardness of heart; therefore read that *Heb. 3. 13.* and *Rom. 2. 5.* Let us bewail and be humbled for our hardness of heart, whereby we are hindered from knowing and acknowledging God aright, and from discerning His glory and Majesty; from acknowledging God's judgments, or our own sins; dreaming we are safe from God's vengeance, and such perils and miseries which arise from sin: whereas all those out of Christ, and in this estate, have nothing stands between them and vengeance.

EXERCI-

EXERCITATION

THE TENTH.

Exod. 31. 13, 14, 15, 16, 17.

*Verily my Sabbath ye shall keep :
 for it is a sign between Me and
 you, throughout your generations ;
 that ye may know, that I am the
 Lord that doth sanctifie you. Ye
 shall keep the Sabbath therefore ;
 for it is holy unto you ; every one
 that defileth it, shall surely be put
 to death : for whosoever doth any
 work therein, that soul shall be
 cut off from among his people.
 Six days may work be done, but
 in the seventh is the Sabbath of
 rest, holiness to the Lord. Who-
 soever doth any work in the Sab-
 bath-day, he shall surely be put*

to death. Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath, throughout their generations, for a perpetual Covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh He rested.

Exod. 20. 8. Remember the Sabbath-day to keep it holy.

HERE we have the Commandment of God, for the strict observation of the Sabbath-day. No one Commandment so often iterated, or so much pressed. This Commandment requireth at the hand of every man, one day of seven in every week, to be set a-part unto a holy rest: and requireth all persons to separate themselves from their ordinary labour, and all other exercises, to God's Service alone, on that day: that so being severed from their worldly busiesses, and all the works of their Labours and Callings concerning this life, they may wholly attend to the Wor-

Worship of God alone ; wholly to separate themselves to the Worship and Service of God ; that they may with more freedom of Spirit, perform the same.

If *Adam* in his perfection, had need of this holy day, (as it was first enjoyed in the state of innocency) much more have we. To teach man from time to time, on the Sabbath-day to withdraw himself from the cares and labours of this life, to apply himself in freedom and tranquillity of mind, to the meditations and actions of a spiritual life. Gen. 2. 2, 3.

2. But some will say, this fourth Commandment is ceremonial, and so it is taken away by the death of Christ?

A. I answer, No ; but it is constantly and perpetually to be observed,

1. For it is placed in the number of the ten Commandments, which are perpetual, otherwise the Moral Law should consist but of nine, which is contrary to God's Word ; *And He declared unto you His covenant, which He commanded you to perform, even ten Commandments:* Deut. 4. 13.

2. Because this fourth Commandment (among the rest, and in the middle of them, as a Diamond in a ring) was written by the finger of God ; whereas Exod. 31. 18. no part of the ceremonial Law was.

3. It

3. It was written in tables of stone, to signify the perpetuity of it.

4. It was before any ceremony of the Law, yea before Christ promised; for it was instituted in Paradise.

Gen. 2. 2, 3.

5. The ceremonies were as a partition-wall betwixt *Jews* and *Gentiles*; but God extends this Commandment, not only to the *Jews*, but also to strangers.

Exod. 20. 10.

Herein, I say, the Moral Law (which is the ten Commandments) is preheminent above the ceremonial or judicial Law;

1. Because the Moral Law is a foundation of the other Laws, and they are reducible to it.

2. The Moral Law was to abide always, but not the ceremonial nor judicial.

3. This was immediately written by God, and commanded to be kept in the Ark, which the others were not. The ceremonial Law was to continue but until Christ came. The judicial Law was for the *Jews* political estate for the time being. But of the Moral Law it is spoken, *The Lord came from Sinai, with ten thousand of His Saints, from his right hand went a fiery law for them.* The

Gal. 3. 19.

Deut. 33. 2.

II. 8

Service

Service and Ministry of the Angels, in promulgating of the Law, makes much to the honour of the Law; for we never read of a Law enacted by so solemn, sacred, and august a Senate, as the Moral Law was; where Jesus Christ accompanied with thousands of Angels was the Speaker, and gave these Precepts. By how much the more glory God put upon this Moral perpetual Law, the greater is their sin who derogate from it. I have read a story of *Stefichorus*, that when in some words he had disparaged *Helena's* beauty, he was stricken with blindness; but afterwards when he praised her again, he obtained his sight. It may be because some men have not set forth the due excellency of this Moral Law, God hath taken away their eye-sight, not to see the beauty of it; but let them begin with holy *David* to set forth the excellent benefits of it, and then they may see the glory, perpetuity, and morality of it more than ever. How careful then should men be, that they transgress not this Law, which hath so sacred authority? It was Christ that appeared to *Moses* in the bush: He is also called *the Angel of the Covenant*; because He

Acts 7. 53.

Heb. 2. 2.

Psal. 68. 8.

Acts 7. 35.

Isai. 63. 9.

Rom. 7. 12.

made that Covenant of the Law with the people on Mount Sinai. And it was no created Angel, for thus He beginneth, *I am Jehovah thy God, who brought thee out of the land of Egypt.* Well might Paul then, speaking of the Moral Law, say, *It is holy, just, and good.* Away then with those prophane opinions, and licentious Doctrines of some, against the Sabbath-day, which is a taking away of one of the Commandments. The Sabbath hath its morality and perpetuity from the meer positive Commandment of God. Pardon this digression; and come we to a more practical discourse.

*Descrip-
tion.*

The Sanctification of the Sabbath is, whereby we rest from labours and outward work, that man, together with his family and beasts may be refreshed, that the whole day may be spent in the Worship and Service of God. So there are *Parts of it.* two parts of this: 1. Rest from labour. 2. Sanctification of this Rest. To sanctifie the Sabbath, is not to make it holy (so it is already by God's institution) but to separate it from prophane uses, and to devote it to the Worship of God. We must omit upon this day, the works of our outward temporal Vocation, which must

must be done in the six dayes of the week. But the proper works of the Sabbath are these three.

1. Works of Necessity which are allowed for our bodily sustentation.

2. Works of Charity, both to man and beasts; which can no ways be deferred to another day: So our Saviour, *which of you having an Oxe or an Ass, Luk. 14. 5. fall into a pit, will not help him out on the Sabbath-day?*

3. But especially of works Piety, which are the proper works of the Sabbath; as to frequent the publick Assembly, to read and hear, to meditate and speak of the Word of God; sing Psalms, receive the Sacrament; to exhort and encourage each other to Piety, to *build up* Jude 20. *each other in our most holy faith, praying in the Holy Ghost, &c.* And to refrain all those things which may hinder, divert, or distract the mind from the Service of God, and everlasting benefit of our Souls; such as vain thoughts, idle, worldly, and unsavoury speeches, which no ways tend to edification: pastimes, recreations, and such-like; which are *Isai. 58. 13, 14.* expressly forbidden in the Prophet *Isaiah*, as some well observe, which may be explained thus: *Turn thy foot from*

from the Sabbath, that is, from spurning at it; and this is Paraphrased, by *not doing our own ways, nor finding our own pleasure, nor speaking our own words*. Herein is the negative Sanctification of the Sabbath. Affirmatively it consists, as the same Prophet farther goes on,

1. In *calling the Sabbath our delight*: that is, in a real account of it to be such, and using it as such; both in desiring it before it comes, and rejoycing in it when it is come, as a good and joyful day.

2. In calling it *the holy of the Lord*; that is, by faith to apprehend it to be of His holy institution, and so set it apart from all other worldly time, to sanctifie it.

3. In calling it *honourable*, or a glorious day, a portion of time honoured with the name of God stamped upon it, as the day of days, and so accounting and using of it.

4. In honouring *Jehovah* herein, by declaring His holiness and goodness in His Sabbath, setting forth His praise from morning to night. The due sanctifying of the Sabbath is hedged about with many great and precious promises,

both

both of the upper and nether springs, Judg. i. 15.

(heavenly and earthly blessings) to keep men close to their obedience. why should not these cords of love bind and engage men? They who abhor Sabbath-performing in duty, drive the Lord from promise-performing in mercy: bitterness will be to them in the latter end. I have observed, that a serious strict and conscientious observation of the Sabbath, is the outward greatest character of an upright and gracious person. The 92 Psalm (entituled *a Psalm for the Sabbath-day*) declareth, that it is a good thing to begin the day with Praises to God *early in the morning*; and continue the same until it be night.

2. Some will say, this strict observation of the Sabbath, belonged only to the *Jews*.

A. Nay, but as the most Reverend Arch-Bishop *Usher*, and others very well say, we are bound more strictly to observe these Sabbath-duties, than they were; and that because of the greater measures of Gods Graces upon us, than ever were given unto them.

2. But the day is altered; The *Jews* did and do observe *Saturday*, because upon that day God rested from the work

of Creation ; which now is changed into the first day of the week ?

A. This was done, not by humane but by Divine authority : which appears by the practice of Christ and the Apostles ; which should be a sufficient rule to us ; especially because the Apostles have added a Commandment thereunto. And there is no other reason, but in regard of the Lord Christ's special institution, why it should be called the Lords-day ; as the Lords Prayer because of His making ; and the Lords Supper is so also called, because it was of Christ's immediate institution : therefore there is no special mention made of it in the New Testament, because there was no question made at all of this change in the Apostles time, it was so commonly known ; and another reason which I imagine why it is not mentioned in the New Testament ? not to deter the *Jews* from coming into the Church ; for we read in several places of the Acts of the Apostles, how much and how far they condescended to the *Jews*, to win them to Christ. So this day is specially dedicated to the Lords service, for otherwise all the dayes of the week are the Lords dayes, and he is to be served and worshipped

Joh. 20.
19. 26.
& 20. 7.

1 Cor. 16. 1, 2.

Rev. 1. 10.

1 Cor. 11: 20.

Acts 13. 29.
& 21. 24.

worshipped in them; but on this day wholly, and more especially. For Christ alone could change the sabbath day, who is *the Lord of the Sabbath*. Mat. 12. 8. *Athanasius* plainly saith, that Christ himself did change the day.

There are many more arguments for the change of the Sabbath, which we read of; but I spare prolixity. As God rested from the works of Creation, then he sanctified and blessed the seventh day on which He rested; so it was meet that our Lord Jesus Christ having finished the work of our Redemption on the Cross, when He said, *It is finished*, and Joh. 19. 30. bowed His head, and gave up the ghost; and rested in the grave, and was declared to be the Son of God with power, Rom. 1. 4. by His resurrection from the dead: this same day in which Christ rested from His labour, and the work of our redemption (which was greater than the work of Creation) this day did He sanctifie unto Himself. This day as Christ sanctified by His resurrection, so by twice Joh. 20. 19. 21. appearing to His Apostles on the same day, and by sending the Holy Ghost Acts 2. 1. 4. upon them on the same day; which day Acts 20. 7. the Apostles observed, and the Churches 1 Cor. 16. 2. Apoc. 1. 20. also.

But in the words at first read, God said that the Sabbath was a sign between Him and the Children of *Israel*, therefore some say it is a type, or a ceremony, or a representation of something to come. We have proved it not to be a ceremony; but we may well, and will also grant it to be a type or representation of our heavenly rest, that perpetual Sabbath of rest we shall keep there:

Heb. 4. 3. 9.

Joh. 13. 35.

But sign signifies here as much as a document; so Christ said, *By this shall all men know that ye are My Disciples, if ye love one another.*

In the observation of the Lords Day, there is a common and publick profession made of that Communion which is between God and us: So then every solemn profession is a sign of that thing of which it is a profession; so also the Sabbath is called a Sign in that common reason.

But some will say, this Sabbath was enjoined only to the Children of *Israel*, what is that to us?

Rom. 9. 6.

1 Cor. 10. 18.

This belongs also to the spiritual *Israel*, and not only to the bodily, which were of that lineage by corporal generation. The *Jews* alone were *Israel* after the flesh; but we also after the spirit:

spirit: for the believing *Gentiles* are called *the Israel of God*. Gal. 6. 16.

The word *Remember*, is prefixed to this fourth Commandment, to shew that although all the Commandments are needful diligently to be observed and remembred; yet this more especially. The word (*Remember*) is to put us in mind, 1. Of our natural forgetfulness of this Commandment. 2. Of the excellency and worth of it. 3. To prepare our selves for the due keeping of it. For we are naturally most negligent in it, suffering our selves to be with-drawn by our worldly busineses from the Lords Service upon the Lords day; and therefore such a special warning is needful to be added: And as to keep it holy when it is come; so also to prepare our selves for it, and put our hearts, our selves, in a ready Sabbath-days posture; and to dispose our worldly busineses so, that if possible we may have no avocation, lett, or hinderance on the Lords day.

To speak a little more of the words read at first, in *Exodus* 31. 13, &c. for this word *Verily*, the *Septuagint* render it, see to it, or look unto it, *that ye keep My Sabbath*: then we have the reasons annexed.

1. *It is a sign between Me and you, (of which word Sign we have spoken already.)*

2. *That ye may know that I am the Lord, that doth sanctifie you ; as ye expect a Sabbath-bleſſing , or for Me to instamp My image of holiness upon you, see that ye keep holy My Sabbath. Observe here also the frequent iterated injunctions, ye shall keep it holy therefore.*

3. *It is fenced with such dreadful Comminations, Every one that defileth it, shall surely be put to death : And whosoever doth any work therein, that soul shall be cut off from amongst his people : And again, he shall surely be put to death : and more such expressions here are. So then it is not at every man's liberty if he will observe the Sabbath or no. God as He is faithful in His promises of mercy , so also in His threatnings of vengeance : Although Sabbath-prophaners may escape punishment here, God will assuredly (without great repentance) make them suffer for ever hereafter, for slighting, neglecting and breaking of His Covenant of the Sabbath. For the breaking of the Sabbath, is a violation of the whole Worship*

ship of God. Wo therefore to those prophane, ungodly Sabbath-breakers, who are also usually addicted to Oaths, Cursings, and Blasphemies, to Whoredom, Drunkenness, and other notorious abominations, (for one such hainous sin never goes alone) *whose judgment lingereth not, and their damnation flum-* 2 Pet. 2: 3.
breth not.

Wo also to those who idle away the Sabbath; spending it in worldly discourses, gadding, gazing, idleness, and such-like, as if the negative part of keeping the Sabbath (*thou shalt do no manner of work*) were enough: never looking to the positive part, to keep it holy, to spend the whole day in God's Service, to His glory, and for their own spiritual edification and advantage. They that will not sanctifie God's rest here, shall never enter into His rest hereafter.

Now a little to speak farther of the right sanctifying of the Lords day, summarily, and we have done.

Our care must be over-night, having laid aside all our earthly affairs, to begin to fit our selves for the Lords-day, and His Service thereon. Rising as early or earlier on the Lords day as we do on other

Psal. 63. 1.

Psal. 10. 17.

Prov. 16. 1.

Levit. 10. 3.

Psal. 42. 4.

Josh. 24. 15.

Acts 16. 14.

Mat. 15. 10.

Isai. 55. 3.

Deut. 30. 19.

Jam 1. 22.

other days for our own businesses, (as David said; *O Lord thou art my God, early will I seek thee:*) when we are dressing our selves, let us have heavenly thoughts, as to put on the garments of Christ's righteousness, to be as a Bride trimmed to meet the Bridegroom of our Souls. Then to retire our selves, and pray to God that He will prepare our hearts aright; for the preparation of the heart *is from the Lord*. That God would enable us for to sanctifie His holy name, in all our duties of worship; for He will be sanctified of all that draw near to Him.

Then (if we are governours of families) to call our family together, and strive to prepare them likewise; so to go to the house of God together; that we and our family may serve the Lord: Attend diligently to the Word of God; *hear and understand*; and hear as for our lives, so to hear as our souls may live: it is not a vain thing, it is for our lives: take heed also, be not forgetful hearers of the Word, but doers of it, that we may be blessed in the deed; else we deceive our own souls; and that is the greatest deceit, and of most dismal consequence. Let us joyn with the Congre-

Congregation in Prayer : Sing with the Spirit; and sing with understanding also. 1 Cor. 14. 15.

If the Sacrament of the Lord's Supper be administred (having duely prepared our selves) let us receive it. When the Sacrament of Baptism is administred, Pray for the party baptized, give thanks to God for adding one member more to His outward visible Church; and remember we our vow made to God in our Baptism, to be humbled for the breaking of it, and resolve by God's Grace to perform it better for the future. And depart not from the Church, before the Minister hath pronounced the blessing. And so let us not turn our backs on any of God's ordinances.

When we come home, let us feed in fear, and season it with meditation and speeches of holy things. After Dinner, let us meditate, confer on, and repeat what we have heard; examine and catechize our families, and strive to make that we heard to be our own, ruminating upon it; (as those only were clean beasts under the Law, which did chew Lev. 11. 3. the cud). Then to return in season to the afternoon Publick Worship, and demean our selves as in the morning. When we return home, then to do as before

fore we did after dinner : If we are enforced to walk through the fields, then to contemplate the works of God, His Providence and Mercies. After Supper, to confer, read, meditate, sing Psalms, instruct, exhort, encourage, &c.

Isai. 48. 17.

Isai. 56. 6, 7.

And close the day with Prayer, craving pardon for sin, and for the iniquities of our holy things ; Pray for more Grace, to profit by all we have heard (for it is God alone that teaches us to profit) and that we may persevere therein unto the end : blessing God that hath given us one Sabbath-day more ; and hath in any measure assisted us in the performance of our duties. Thus sanctifying the Sabbath, God hath made it not only our duty so to do, but also an essential means of His bestowing Mercies, Blessings, and increase of Grace on us, in this our religious observation of the same : Thus God blessed the Sabbath-day. When we lye down in our beds, examine we our hearts, how we are bettered, what increase of knowledge and Grace, what strength against corruptions, what heavenly-mindedness more we have obtained. And so repose our selves to sleep in the arms of our heavenly Father, having heavenly thoughts

thoughts in our hearts ; that we may be able comfortably to say , *How precious are thy thoughts to me , O God (that is my thoughts which I have of Thee) how great is the sum of them ! when I awake , I am still with Thee.* Psal. 139. 17, 18:

Be not weary of Sabbath-duties and exercises ; like those wicked Jews, who said, *When will the sabbath be gone,* that we may go to our worldly businesses ? and what a weariness is this ? and so snuffed at it. These men and women are far from tasting how gracious the Lord is ; and from *those who by reason of use have their senses exercised, to discern both good and evil.* Amos 8. 5:
Mal. 1. 13-
1 Pet. 2. 3.
Heb. 5. 14- They see no such excellency and preciousness in Christ, they find no sweetness in His ordinances, to say with Peter, *Lord it is good for us to be here :* Mat. 17. 4. They are far from David's temper, to have their souls to long, *yea, even to faint for the courts of the Lord ;* Psal. 84. 1, 2. and cry out, when shall I come and appear before God ? our blessed Saviour for us spent a whole night in Prayer to God. Luk. 6. 12. Heaven will be no Heaven to such persons as these ; where we shall for ever be praising God. And like as God *rested the seventh day from all His works,* Rev. 4. 8. 11. (as one would say) God did retire Himself, Heb. 4. 4. 10.

self,

fore we did after dinner : If we are enforced to walk through the fields, then to contemplate the works of God, His Providence and Mercies. After Supper, to confer, read, meditate, sing Psalms, instruct, exhort, encourage, &c.

Isai. 48. 17.

Isai. 56. 6, 7.

And close the day with Prayer, craving pardon for sin, and for the iniquities of our holy things; Pray for more Grace, to profit by all we have heard (for it is God alone that teaches us to profit) and that we may persevere therein unto the end: blessing God that hath given us one Sabbath-day more; and hath in any measure assisted us in the performance of our duties. Thus sanctifying the Sabbath, God hath made it not only our duty so to do, but also an essential means of His bestowing Mercies, Blessings, and increase of Grace on us, in this our religious observation of the same: Thus God blessed the Sabbath-day. When we lye down in our beds, examine we our hearts, how we are bettered, what increase of knowledge and Grace, what strength against corruptions, what heavenly-mindedness more we have obtained. And so repose our selves to sleep in the arms of our heavenly Father, having heavenly thoughts

thoughts in our hearts ; that we may be able comfortably to say, *How precious are thy thoughts to me, O God (that is my thoughts which I have of Thee) how great is the sum of them ! when I awake,* Psal. 139. 17, 18:
I am still with Thee.

Be not weary of Sabbath-duties and exercises ; like those wicked Jews, who said, *When will the sabbath be gone,* that we may go to our worldly businesses ? Amos 8. 5: Mal. 1. 13. and what a weariness is this ? and so snuffed at it. These men and women are far from tasting how gracious the Lord is ; and from *those who by reason of use have their senses exercised, to discern both good and evil.* 1 Pet. 2. 3. Heb. 5. 14. They see no such excellency and preciousness in Christ, they find no sweetness in His ordinances, to say with Peter, *Lord it is good for us to be here :* Mar. 17. 4. They are far from David's temper, to have their souls to long, *yea, even to faint for the courts of the Lord ;* Psal. 84. 1, 2. and cry out, when shall I come and appear before God ? our blessed Saviour for us spent a whole night in Prayer to God. Luk. 6. 12. Heaven will be no Heaven to such persons as these ; where we shall for ever be praising God. And like as God *rested the seventh day from all His works,* Rev. 4. 8. 11. Heb. 4. 4. 10. (as one would say) God did retire Himself,

self, to the quiet enjoyment of Himself, His glory, and blessedness. So we being by death freed from the works of this life, from all our labours and toils, from all sin and suffering, from all sorrow and misery, when God shall wipe away all tears from our eyes; and sorrow and sighing shall flee away; then shall we all together live with God in the perfect rest of glory. For there remaineth a rest, or keeping an everlasting Sabbath to the people of God.

Ps. 7. 17.
Luk. 35. 10.

Eccl. 4. 11.

Addition. Sabbath in Hebrew signifies *Cessavit, quievit, vacavit*; a Sabbath-day is a day of rest. It signifies not such a rest, as when one sitteth still and doth nothing; but a resting and ceasing from doing that which he did before. So God called this day a Sabbath, which He dedicated and consecrated to His own publick Worship:

1. Because on that day God rested from His creation of all those new species: but not from conserving and propagating of them, by the continual generation of individuals.

2. Because the Sabbath is a representation of that spiritual rest from sin, and of that rest in everlasting life.

3. Because

3. Because that we must on that day cease from all our secular and worldly employments; that devoting our selves wholly to God's Worship, He may work His work upon our hearts, and exercise His works in us.

4. That our Servants and Beasts may rest as well as we. The Church of the *Jews* under the Old Testament had various Sabbaths, as of Days, Months, and Years.

1. Their Sabbath of days, every seventh day of the Week: So also their Sabbaths of days were their other Festivals; as the Feast of Passeeover, Pentecost, Tabernacles, Expiation, Trumpets, &c. for in all these Feasts they were commanded to rest as well as on the Seventh day. Of all these read at large in *Levit.* 23. and 25. Chapters.

2. Their Sabbath of Months, every New-Moon.

3. Their Sabbath of years, every seventh year, in which they were not to till the ground, *Levit.* 25. 8. and I may add hereto the Jubilee, which was once in seven times seven years, or the 49th year.

The word *remember* in the Hebrew,

T

fig.

signifies to call to mind somewhat before, or to keep in mind somewhat for after ; and sometimes it signifies both, as it may well here be taken ; for this ordinance of God of the Sabbath, was instituted long before, and was to continue for afterward.

The word Sanctifie or hallow, doth signifie these four things.

1. To make a thing Holy, by putting holiness into it morally.

2. To acknowledge a thing to be Holy.

3. To appoint a thing to Holy and Religious uses.

4. To use things to those good uses whereto they were appointed. This day hath no more Holiness in it, than any other, that for it self it might be accounted more Holy than other : only God hath appointed it to holy uses, and would have us to use it thereunto. The reasons why God commands us to keep holy this day.

1. God gives us six days to labour in, and hath reserved but one in seven for Himself, therefore good reason is it we should obey.

2. God requireth no more, than that which Himself hath done, therefore ought men to do so.

3. God

3. God hath blessed and hallowed this day to this end. Therefore it must be kept.

We must spend our strength in sanctifying of the Sabbath, in the duties of of the day : they that worship God to purpose, spend their bodies and their strength in nothing so much, as in the worship of God ; stirring up themselves to take hold of God. *Jacob wrestled* Isai. 64. 7.
Gen. 32. 24. with God in Prayer ; now wrestling is a hard exercise, therein men put forth all their strength. It will be a sad thing another day, when this shall be charged upon very many, that they have spent their strength upon sin, and upon their lusts, but never put forth any strength in Holy Duties, or Sabbath-Performances ; there they are as cold and dead as may be : It is a sign of the breath of life when it is warm, but artificial breath is cold. As the breath that comes out of a living body is warm, but the breath out of a pair bellows is cold : So the breath of many people in Prayer, is discovered to be but artificial breath, it is so cold : but if there were spiritual life, than it would be warm. There must be strength and heat of affection. So I might instance in hearing
T 2 the

Isai. 55. 3.

the Word, we must hear as for our lives, so hear that our Souls may live, &c. But you will say, the Sabbath is a time of rest?

I confess it is a time of rest from outward labours, but it is a time of spending strength in a spiritual way. They that will worship God aright upon the Sabbath, will find it a spending of a great deal of strength. And blessed is that strength that is spent in the Worship of God,

EXERCISE.

EXERCITATION

THE ELEVENTH.

Luk. 22. 9.

*In your patience possess ye your
Souls.*

WE are not able to enjoy our
selves, or any of the bles-
sings which God affords us, without
patience. While we are here in this life,
let us expect troubles and afflictions, and
discomforts even from our nearest rela-
tions, crosses and losses. It is our bles-
sed Saviours Legacy, *in the world ye Joh. 16. 33.*
shall have tribulation; and through ma-
ny afflictions we must enter into the King-
dom of heaven. Expect them therefore,
and prepare for them; then when they
come, they will wound us the less. *Pro-*
visa minus feriunt tela. Let us enjoy
this present life, and the comforts there-
of, so long as it shall please God to
T 3 afford

Jam. 5. 11.

afford them unto us; exercising our selves in continual patience, and by it enduring all. Behold, we count them happy which endure; we have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pittifull, and of tender mercy.

Definition. Patience is a Christian vertue, whereby by faith resting on the Providence, Power, and Goodness of God, we sweetly and quietly submit our selves to His hand, in all afflictions, which by Him are sent upon us.

The afflictions of the Godly, are,

1. For Correction. 2. For Tryal.

Heb. 12. 8.
10, 11.

1. For Correction; if we were without chastisement, (whereof all God's Children are partakers) then were we bastards and not sons. He chastiseth us for our profit; and He seeth it is needfull for us; for a season (if need be) we

1 Pet. 1. 6.

are in heaviness through manifold temptations: So that at length we may say it is good for us, and we could not have been without it. Though at present no

Psal. 119. 71.

affliction is joyous but grievous; yet afterward it yieldeth the quiet fruit of righteousness to them that are exercised thereby: This is all the fruit, to take away their sin

Isai. 27. 9.

2: The

2. The afflictions of the Godly, as they are for correction, so also for tryal: to try our faith and other Graces; if we will quietly submit unto God, and humble our selves under His mighty hand: to be dumb with silence, and not open our mouths (that is, in a fretting and repining way) because God hath done it. *To bear the rod, and who hath appointed it.* For the rod of God hath a voice with it, and the man of wisdom will see it, and hear it, and endeavour to understand the meaning of it, as well as to feel the smart of it. *Affliction ariseth not out of the dust, neither doth trouble spring out of the ground.* Say therefore with the Church, *I will bear the indignation of the Lord, because I have sinned against Him; when He hath truly tryed me, He will bring me forth to the light, and I shall behold His righteousness.* Let us not therefore like a dog, snarl at the stone, but look to the hand that flung it. *A sparrow shall not fall to the ground without the will of our Father:* and we are of more value than many sparrows. This will help us, in our patience to possess our souls, because God hath done it; and so acknowledge it is His hand, and

Pfal. 109. 27. and that the Lord hath done it.

Let us examine and search wherefore the Lord hath done so unto us. For God hath holy ends and purposes in all His dispensations towards us: Hath God taken away a near Relation from me, as a loving Husband, tender Wife, or a hopeful Child (to instance in these)

Ezek. 34. 16. the joy of my heart; if God hath taken them away with His stroke; did not I dote or depend too much upon them? did not my heart run out too much after them? did I use them so as I should when I did enjoy them? ask thy self these and the like questions; *Commune with thine own heart, and be still:* go to God in Prayer, and say, wherefore hath the Lord done thus unto me,

Deut. 29. 24. *what meaneth the heat of this great anger?* But be sure to fall out with thy sins and not with God: So search and try thy ways, and turn unto the Lord with thy whole heart; *for He doth not afflict willingly, nor grieve the children of men.* Are they dead? death hath

Rom. 5. 12. passed, and will pass upon all men, *for that all have sinned.* It is appointed to all men once to dye. *We must needs dye;*

2 Sam. 14. 14. *and are all as water spilt upon the ground,*
which

which cannot be gathered up again: We are strangers and sojourners here, as all our fathers were; our days on the earth are but as a shadow, and here is no abiding. If we did not dye, we should 1 Chron. 29. 15. always be subject to sin and misery; death freeth the Saints from all; for *Blessed are the dead which dye in the Lord; yea, (so saith the Spirit) for they* Rev. 14. 13. *rest from their labours; and their works follow them.*

But see if it be not for any particular sin of thine (this affliction is befallen thee;) if upon serious search thou findest it so to be, then be humbled for it; repent and amend; and walk more closely with God for the future. That it may not be said of thee, as formerly of *Ephraim, gray hairs are here and there* Hos. 7. 9. *upon him, yet he knoweth it not:* that is, he considered not God's Judgments; knew not, nor was humbled for his sins, waxed old in his wickedness; yet did not he know it, or lay it to heart. God doth now empty thee from vessel to vessel Jer. 48. 11: and doth not suffer thee to be at ease, to be settled upon thy lees: O therefore let not the taste of thine old corruptions remain in thee, to relish of them, and like them as formerly; and thy

Zeph. 1: 12.

thy scent not to be changed; when thou art as worldly and wicked as ever. *For the Lord will surely search thee as with candles, and punish thee and all those that are settled upon their Lees.*

Whatever was good and commendable in thy Deceased Relations, that follow, practice and imitate; and make good use of.

Ezek. 21. 13.

Isaiah 48. 10.

Isaiah 31. 9.

Psal. 73. 7.

Gen. 15. 16.

Mat. 23. 32.

1 Pet. 1. 7,

This affliction of thine is a tryal: God will try thee now *in the Furnace of affliction*. This may be a sign unto thee, that thou belongest unto God, *who hath his fire in Zion, and his Furnace in Jerusalem*: Although God may let some run on in outward prosperity, and to have even more than heart can wish; and others to run on in sin, till they have *filled up the measure of their iniquities*: God would purifie thee, Oh be thou purified and clensed hereby! *That the tryal of thy faith, being much more precious then of gold that perisheth, though it be tryed with fire, might be found unto praise and honour, and glory, at the appearance of Jesus Christ.*

Thus we see that the afflictions of the Godly are for correction, and for tryal:
Blessed

Blessed are they whom thou chastenest OPsal. 94. 12.
 Lord, and teachest them out of thy Law.
 When Instruction and Correction go together, that is a happy and a blessed Correction.

Think also on the Saints of God, who through faith and patience inherit the promises.

Heb. 6. 12.

Labour to set Faith on Work, yea, let the tryal of thy Faith work in the patience; and let patience have its perfect work, that thou mayest be perfect and entire, lacking nothing. Jam. 1. 3, 4. Thou canst not be a through-out and perfect and an accomplished Christian, unless thou hast obtained this excellent grace of Patience; see that thou abound in this grace also. 2 Cor. 8. 7.

2. But why are afflictions call'd temptations? as blessed is the man that endureth temptations: And, count it all joy when ye fall into divers temptations. Jam. 1. 12. Jam. 1. 2.

I answer: All temptations are not evil; but some are tryals of our Faith and Hope in God (if we can live by Faith and rest upon the promises,) and so they make much for our good: And in this regard they are pronounced that fall into divers temptations.

Therefore ought we not simply to pray,

pray, and without exception, to be delivered from them, but only from the evil of them.

Deut. 8: 2.
& 13: 3.

As God led *Israel* 40 years in the Wilderness to humble them, and to prove them, *to know what was in their heart, whether they would keep his Commandments or no.* And to prove them, *whether they would love the Lord their God with all their hearts, and with all their souls.* So afflictions are called temptations, because by them God tryeth our Obedience; to notifie our faith and patience, both to our selves and others; whether we will follow him or not: And therefore we may be assured, that so often as we beat back, or overcome the temptations; we have so many undoubted testimonies of Gods love unto us.

So then, Patience is from the acknowledging of Gods Wisdom, Providence, Justice and Goodness; to be Obedient unto him, in bearing all adversities and crosses or losses, which the Lord hath brought upon us; and through grief not to murmur or repine at any of his dispensations; nor to do any thing against his Commandments: but in the midst of our grief

grief to retain assured hope and confidence of Gods help, and to crave aid and deliverance from him: and in this confidence and acknowledging of Gods Will, to moderate our grief. *Rest in the Lord, and wait patiently for him: Fret not thy self in any wise to do evil.* So we see that patience is a duty belonging to the First Commandement; not only because it's a part of that inward obedience which we owe to God, and he immediately requires it to himself at our hands: but also because that from our acknowledging of God, our confidence in him, and our love and fear of him do follow as necessary effects.

To this Christian patience, impatience is contrary and opposed; which impatience is, when through ignorance or distrust of Gods Wisdom, Providence, Justice and Goodness; not to be obedient to God in bearing of adversities which he hath inflicted upon us; but through grief to fret against him, or do something against his commands; not craving deliverance or help from him, nor moderating grief by the acknowledging and resting on his Divine Will; but to yield to grief
so

Psal 37. 7,
8, 34.

so far, as to be broken and overcome thereby; and so driven to despair: So did *saul*, and *Judas Iscariot*.

To this impatience belongeth that complaining and crying out, as if God afflicted us beyond our deserts, and we had merited no such thing.

There is also a Hypocritical Patience, as in those who vainly exorcise and torment themselves; as those worshippers of *Baal*, who cut and gashed themselves with knives till the blood gushed out. And of the same sort are also the Popish whippings, &c.

There is also a Stoical Apathy, or insensibility, (which we may call stupidity) her rejected; because a sense of our grief, and some complaint or lamentation is not contrary to Patience, so that we charge not God foolishly; but justify God in his dispensations, and utter nothing against him, and complain not so much for the affliction as for our sins; and acknowledge that he hath punished us *less than our iniquities have deserved*. Why cryest thou for thine afflictions? thy sorrow is incurable; for the multitude of thine iniquities; because thy sins were increased, God hath done thus unto thee.

Thus

1 Kings 18. 28.

Ezra 9. 15.
Jer. 30. 15.

Thus we may glory in tribulation, *knowing tribulation worketh patience*, Rom. 5. 3, 4, and *patience experience, and experience hope, and hope maketh not ashamed*; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us: That is, we rejoyce in our present afflictions, which are an assured proof unto us of everlasting glory: *These light and momentary afflictions work out for us a far more exceeding and eternal weight of glory*. Here is a Hyperbole beyond an Hyperbole: It is an evident token unto us of *salvation, and that of God*. Phil. 1. 28. The Holy Ghost doth through tribulation fashion and frame us to Patience; in which God doth from time to time, give us assured proofs of His Grace and Protection, whereby we conceive a firm hope in Him; grounded upon the love which He bears unto us, which He hath given us large cause of feeling, and hath lively sealed it to our hearts, by His Spirit of Adoption.

The more Gods servants suffer tribulation and adversity with patience.

The more they feel in themselves, and have experience of His aid and assistance; and this makes them more
to

to hope in God, as knowing they shall
 Rom. 10. 11, *never be ashamed of their faith and hope
 and confidence in Him.*

*Through patience and comfort of the
 Rom. 15. 4. Scriptures we have hope. Let us bring
 Luke 8. 15. forth fruit with patience; such fruits as
 God by His dispensations calls for, and
 requires of us, and that with patience,
 (that is) persevering to the last: in the
 midst of, and notwithstanding all our
 Rom. 2. 7. tryals and afflictions, God will render
 to them eternal life; who by patient
 continuance in well-doing, seek for glory,
 and honour, and immortality.*

*So we have need of patience, that af-
 Heb. 10. 36. ter we have done the will of God, we may
 receive the promise. In all things ap-
 proving our selves to be the servants
 of God, (who is stiled the God of pa-
 Rom. 15. 4. tience) in much patience, in afflictions,
 in distresses, in necessities, &c. which
 2 Cor. 6. 4. we endure: Being strengthened with all
 might (accerding to His glorious power,) *unto all patience and long-suffering with
 joyfulness. So that the Ministers of
 Col. 1. 11. Christ may glory in us in the Churches
 of God, for our patience and faith in all
 2 Thes. 1. 4. our persecutions and tribulations which
 we endure.**

*Let us follow after righteousness, god-
 1 Tim. 6. 11. linefs,*

liness, faith, love, patience, meekness. ^{2 Cor. 8. 7.}
 And as to grow in grace, so also in this
 of patience: *Adding to our faith ver-*
tue, and to vertue knowledge, and to ^{2 Pet. 1. 5. 6.}
knowledge temperance, and to tempe- ^{7.}
rance patience, and to patience godli-
ness, and to godliness brotherly kindness,
and to brotherly kindness charity. That
 God may know and approve our
 works, and our labour, and our pati-
 ence, that we have born; and have
 had patience, and have *not fainted.* ^{Rev. 2. 2, 3.}
 That it may be said of us among others,
Here is the patience of the Saints; here ^{Rev. 14. 12.}
are they that keep the commandments of
God and the faith of Jesus. That Christ
 may say to us: *Because ye have kept the* ^{Rev. 3. 10.}
word of my patience, I also will keep you
from the hour of temptation, which shall
come upon all the world, to try them that
dwell upon the earth.

It is not anothers patience that will
 avail us, (unless for our example and
 imitation,) but in our patience we
 must possess, and that our own souls.

Consider the work of God: *In the* ^{Ecccl. 7. 14.}
day of prosperity rejoyce: In the day
of adversity consider. God hath set the
 one over against the other; to the
 end that man should find nothing af-
 ter

ter him : That is, be wise in discerning the various ways of Gods Providence, for to second them with thine affections, either of joy or sorrow. Since Gods Will cannot be altered, wisdom should make a man quietly submit unto it; for there are variable things in this world, to which we must conform our affections both of joy and grief: Here we may expect nothing but changes and alterations; for in the midst of life we are in death: Here is no perpetuity of any condition,

Adversity is a considering time, *Job. 13. 21.* when *God writeth bitter things against us*; therefore in the day of adversity consider: Endeavour to have such a feeling, as God calleth the unto, by His visitation or dispensation; for He hath set adversity against prosperity: He hath mixed evil with good, to direct man by these different means of mildness and severity unto a happy death; for after death there are no more vicissitudes nor varieties; all things and conditions are then perpetual, neither is there any place for repentance or amendment.

2. What is the true nature of this vertue of Patience?

A.

A. I answer, This Christian Patience looks on a Three fold Object.

1. On God, By whose Good-will and pleasure, all adversities are appointed; and from thence come. This Job in his afflictions did see and acknowledge, when he said; *shall we* Job. 2. 10. *receive good at the hand of God, and shall we not receive evil?* In this regard murmuring against God is opposed to patience: Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. This murmuring against God, is the ready way to our own destruction.

2. As Patience looks on men for its Object, or those means in the hand of such instruments, whereby evil is brought upon us: There we ought wholly to leave it to God, For it is a righteous thing with God, 2 Thes. 1. 6. to recompence tribulation to them that trouble us: If when we do well, and suffer for it, we take it patiently, that is acceptable with God. Following the example of our Saviour; who when He was reviled, He reviled not again; when He suffered He threatned not, but committed His cause to Him that judgeth righteously. And in this respect a de-

fire of revenge is opposed to patience:
 Rom. 12, 19. *Avenge not your selves : for it is written,
 vengeance is Mine ; I will recompence,
 saith the Lord.*

3. As Patience hath reference to
 our selves ; that through the sense of
 our crosses and afflictions, we be not
 tempted to forsake our duty, which is
 incumbent upon us : we have need of
 patience ; that after we have done the
 will of God, we might receive the pro-
 mise. To this is opposed, when our
 hearts are broken with afflictions ; and
 from peevishness therehence, to *turn out*
 Heb. 12. 13. *of the right way.* The just shall live by
 Heb. 10. 38. *Faith : but if any draw back, God soul*
shall have no pleasure in them. Make
 straight steps for your feet, lest that
 which is lame be turned out of the way,
&c.

2. By what means may we be con-
 firmed and strengthened in this our Pati-
 ence : By these Four Arguments.

1. Because without this Patient
 enduring (for so the Greek word sig-
 nifies,) no good thing can be perfected
 in us. Let patience in you have its per-
 fect work, that ye may be perfect and en-
 tire, wanting nothing.

2. Because without patience we can-
 not

not possess our own souls; *in your patience possess ye your souls: If thou faint in the day of adversity, thy strength is small.* Prov. 24. 10.

3. Because by these troubles we are called forth by God who tries us, to combat against the Devil, who then (when we have any notable cross or affliction upon us) will be sure to tempt us. *Call then to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions.* Now if we are foiled by Satan, it will be a great dishonour to God, and a great calamity to our selves: Therefore, *be not overcome of evil, but overcome evil with good.* Heb. 10. 32. Rom. 12. 21.

4. Because in this combat, as God will give unto us strength, so He will grant us a happy issue: *There hath no temptation taken you, but such as is common unto man: but the Lord is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* 1 Cor. 10. 13.

To sum up all, as we said before; Patience is a Christian vertue, whereby we willingly submit our selves to the pleasure of God in all things; and with

alacrity and cheerfulness go through those troubles which He sendeth upon us; like obedient children meekly enduring the correction of our heavenly Father.

The vices contrary to Patience are,

1. In defect, murmuring and impatience, in grudging to bear whatsoever cross the Lord shall lay upon us.

2. In excess, stupidity, in not being touched with, nor profiting under, or by, the Hand of God, when it is upon us.

This Patience is a vertue, which doth arise from our assiance and trust in God; which is a duty enjoined in the First Commandment.

EXER.

EXERCITATION

THE TWELFTH.

James 4. 6.

*God resisteth the proud ; but giveth
grace to the humble.*

Here be two entire Propositions :
the *Subject*, *Copula*, & *Prædi-*
cate, in each of them. The first is this,

1. *God resisteth the proud :*

And then with the Supplement (*God*)
which is necessarily understood.

2. The second is, *God giveth grace to
the humble.*

The word (*But*) sheweth the great
contrariety in the account and esteem of
God between the proud and the hum-
ble: they are as contrariant as Hell to
Heaven.

First to speak of the first Proposition,
and open the words, and descant a little
upon them.

Iai. 11. 4.

1. *God resisteth the Proud.* The great, the mighty, the All-mighty, the just, the terrible and sin-revenging God, *who with the breath of His lips shall slay the wicked*; it is He that resisteth proud men. He resisteth them: the word in the Original is *ἀντιστάται*, which signifies that God opposeth them, and sets himself against them. God opposeth and sets Himself against all proud persons, for that they oppose and set themselves against Him.

Psal. 31. 23.
Mal. 3. 15.

& 4. 1.

Now we must know that in Scripture-Phrase, the proud and wicked, and they that are hated and abhorred of God, are synonymous, do signifie and are taken for one and the same. *Behold the day of the Lord cometh, that shall burn as an oven; and all the proud, yea, and all the wicked shall be stubble, and the day that cometh shall burn them up, and it shall leave them neither root nor branch.* It is endless to quote all the Texts of Scripture to this purpose, that proud and wicked in Scripture are convertible terms; they are and signifie one and the same.

The word (*Proud*) in the Original is, *ὕψιστος*, which is from *παρῶ* *appareo*, in *lucem profero*, &c. and *ὑπέρ* *supra*,
to

to appear and shew themselves above others. Endeavour in a plain and practical way to speak to the meanest capacity. We will first set down what Pride is?

Pride is, an inordinate affectation of ^{Definition of} our own parts or excellency. I will ^{Pride.} not speak of pride of Apparel, which is childish, and very wicked; for apparel is the badge both of our sin and of our shame: Before the Fall, we read, that the man and woman were both naked, Gen. 2. 25: *and were not ashamed.*

There is pride, 1. In reference to ^{Parts of Pride.} God. 2. In reference to men. The parts of pride in reference to men are these five, 1. Boasting. 2. Arrogancy. 3. Vain-glory. 4. Ambition. And 5. Presumption.

1. If our pride be about those good things which we have, then it is called Boasting.

2. If it be about those things which we would seem to have, it is called Arrogancy.

3. If it be concerning our fame and esteem which we seek to have from others, then it is called Vain-glory.

4. If it be concerning dignities and honours, it is called Ambition.

5. If

5. If it be concerning getting of things which do exceed our own strength and power, then it is Presumption.

*How it is
shewed.*

This affectation of our own parts worth or excellency, is shewed 2 ways.

1. When a man lifteth up himself above another.

2. When he arrogateth to himself something above himself. In the former of these a man is proud either directly or indirectly.

1. Directly, when he simply preferreth himself above another.

2. Indirectly and interpretatively, when he will not submit himself to another, to whom he ought to be subject. In this last respect, as it is pride against man, not to be subject to Superiours and Magistrates whom he ought to submit unto, which he is enjoined to do, and that for Conscience sake. So also it brancheth it self out in the second place in reference to God.

Rom. 13. 5.

Jer. 43. 2.

2dly. Pride against God is shewed when men will not be subject to God's Will, and refuse to hear and obey His Word. Then spake all the proud men saying to Jeremiah, Thou speakest falsely, the Lord hath not said so. To these the same

same Prophet in another place speaketh,
Hear ye, and give ear, be not proud; for 13. 15.
the Lord hath spoken.

There is another sort of pride also
 simply against God, when a man is proud
 of his Gifts and Graces, or of the per-
 formance of duties, or any enlarged-
 ness therein; which of all pride is most
 devilish. O watch thy heart here-
 against; (for Satan will be apt to tempt
 thee; *lest thou fall into the condemna-* 1 Tim. 3. 6.
tion of the devil: be humbled for it,
 and Pray against it. For what hast thou
 that thou hast not received? wilt thou
 then boast, or be puffed up with pride,
as if thou hadst not received it? 1 Cor. 4. 7.

But to speak a little more of pride
 towards men, which we should have
 done before; and then to proceed in
 speaking more fully of pride immedi-
 ately towards God.

Pride in reference to men, is toward
 Superiours, or Inferiours, or Equals.

1. Toward Superiours, when proud
 men will not be subject to them.

2. Toward Inferiours, when they
 will not behave themselves so towards
 them, as is meet; but scorn them and
 trample upon them.

3. Toward Equals, when they desire
 to

to be, or seem to be higher than they.

This pride is either in heart, or in speeches, or in outward gesture.

1. In the heart; then it is called a lifting up of the heart, so it is spoken of
 2 Chr. 25. 19. *Amaziah*; when he had smitten the *Edomites*, then his heart was lifted up. So
 Ezech. 28. 2. of the King of *Tyrus*, *because thine heart is lifted up*, &c.

2. In speeches, then it is called boasting; when a man's own tongue
 Prov. 20:6. proclaimeth his own goodness.

3. In outward gestures; *The daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go*, &c.
 Isai. 3. 16.

To speak a little more of pride against God: Oh this pride! Some learned men do hold, that it was this sin of Pride, that did cast the Angels out of Heaven: mistaking that place, *Isai. 14. 13, 14.* which is meant of the King of *Babylon*. The sin of the Angels comprehended pride, envy, and more too; Being an utter falling away from God, and that holy standing which God had placed them in; especially to minister to man's good. So also pride was a great ingredient in the sin of our first Parents; though in general it was dis-

disobedience: the degrees whereof were, first infidelity; then pride; and lastly, the disavowing of subjection to God; by eating the forbidden fruit: which they imagined should be the means to attain to a higher degree of blessedness; but proved to be the sin that procured their fall. Thus we see the rise and original of pride; and how odious it is to God; and the dreadful consequences of it. It made the Angels become Devils: and God spared them not, but threw them out of heaven, and *cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* So also it cast our first Parents out of Paradise; brought upon them, and all their posterity, sin, guiltiness, and punishment, (which three do always follow one upon another) all manner of miseries, death, yea, everlasting death and damnation, without Christ's merits and God's mercies. This is the fruit of pride: and yet we are still so wicked, and such fools to hug this serpent, this viper of pride in our bosoms. This was the iniquity of *Sodom, Pride, fulness of bread, and abundance of idleness was in her, &c. and they were haughty, &c. Therefore (said the Lord)*

Gen. 2. 16, 17.
& 3. 6, 7.

2 Pet. 2. 4.

Jude 6.

Ezek. 16. 49. *I took them away, as I saw good.* And
 50. *still this pride reigns in Sodom's children: though God hath revealed His wrath from Heaven against it, by such terrible vociferations. Pride and arrogancy do I hate. They that are lifted up with pride, fall into the condemnation of the Devil. A man's pride shall bring him low. Pride goeth before destruction, and a haughty spirit before a fall. When pride cometh, then cometh shame. Only by pride cometh contention. The pride of their heart will deceive them; when God shall stain the pride of all glory, this shall they have for their pride, they shall lye down in sorrow. Those that walk in pride, God is able to abase them, and will abase them. This made the holy Prophet Jeremiah tell the Jews, My soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears; yet the wicked through the pride of his countenance will not seek after God; God is not in all his thoughts. Though their pride testifyeth to their face, yet do they not return to the Lord, nor seek him for all this; but have their hearts lifted up, and their minds hardened in pride. Though the Lord will plentifully reward the proud doer: and will*

Rom. 1. 18.
 Prov. 8. 13.
 1 Tim. 3. 6.
 Prov. 29. 23.
 Prov. 16. 18.
 Prov. 11. 2.
 Prov. 13. 10.
 Obad. 3.
 Isai. 23. 9.
 Zeph. 2. 10.
 Dan. 4. 37.
 Jer. 3. 17.
 Psal. 10. 4.
 Hosea 7. 10.
 Dan. 5. 20.
 Psal. 31. 23.
 Prov. 15. 25.

will destroy the house of the proud. Every one that is proud in heart, is abomination to the Lord ; though hand joyn in hand (though he use all outward means of prevention) yet he shall not be unpunished. Prov. 16. 5.

Think upon what God said of Babylon heretofore ; she hath been proud against the Lord : behold, I am against thee, O thou most proud, saith the Lord God of hosts ; for thy day is come, the time that I will visit thee : and the most proud shall stumble and fall, and none shall raise him up ; and I will kindle a fire in his Cities, and it shall devour all round about him. Wherein they deal proudly, God will be above them. Dost thou think to resist God, when He sets Himself in battel-array against thee ? Who can stand before Him when He is angry ? If he doth but touch the mountains and they smoke. Assure thy self, thou canst not contend with God : Who ever hardened himself against God and prospered ? Know as thou canst not contend with Him, so He knows thee afar off : and all they that be far from Him, shall perish. Talk no more so exceeding proudly ; let not arrogancy come forth of thy lips ; for the Lord is a God of judgment, Jer. 50. 29. 31, 32. Exod. 18. 11. Psal. 104. 32. Job. 9. 4. Psal. 138. 6. Psal. 73. 27. 1 Sam. 2. 3.

ment, and by Him actions are weighed. Though in thy towring thoughts thou thinkest highly of thy self; yet when God weighs thee in the ballance, thou wilt be found a pitiful poor empty creature. Therefore hear and give ear, for the Lord hath spoken these things against thee; and be not proud any longer.

Jer. 13. 15.

The height of pride is scornfulness. He that is proud and haughty, scornful is his name, who worketh in the pride of his wrath: this man despiseth his neighbour, and therefore is destitute of understanding. Judgments are prepared for scorers; and stripes for the backs of such proud fools. And so I leave them. Surely God scorneth the scorers; but He giveth grace unto the lowly.

Prov. 21. 24.

Prov. 18. 3.

Prov. 19. 29.

Prov. 3. 34.

Q. What are the proper means, whereby pride may be subdued?

A. 1. With the consideration of the greatness and power of God; the serious apprehension thereof, will make us vile in our own eyes, and to abhor our selves in dust and ashes.

Job. 42. 5, 6.
Rom. 9. 20, 21.

2. So the second means is, the consideration of our own vileness.

3. The consideration of those obligations and tyes, by which we are bound to subject our selves wholly to God; as

He

He is our Creator, Up-holder, Provider, and our Lord.

4. The consideration of God's wrath and indignation against all proud persons : and His grace and favour toward the humble.

Come we now to the second Proposition.

God giveth grace to the humble.

2 Proposition.

There are several acceptations of

Grace in Scripture. But to wave them : Grace in God, is His eternal favour and good-will, which is the well-spring of all the benefits we have. So we have it (1 Tim. I. 9.) according to His own purpose and Grace : So (Rom. II. 6.) if of Grace, then not of works. This is the Grace of Election, which makes us gracious and acceptable unto God.

There is also Grace freely given ; as the gifts of the Spirit freely bestowed upon us : so we are bid to *grow in Grace*. So also faith, with all the saving effects and fruits thereof ; which are called Grace ; because they are freely given unto us. So also the free imputation of Christ's righteousness (or our justification) is by God's Grace, and called the Grace of God, which hath abounded unto many.

2 Pet. 3. 18.

Rom. 5. I. 15.
17. 20, 21.

By the name of Grace we use to comprehend the free favour of God in Christ, and His gifts from that Grace; whether given to believers, as ingrafting into the body of Christ by His Spirit, remission of sins, final perseverance or to hold out unto the end, and in the end eternal life. These gifts are not given of God, but only to those who are in His Grace and favour, that is, to true believers. But corporal and temporal good things are given to many, yea, to those that are not true believers, and have no faith whereby men alone may please God.

Heb. 11. 6.

Luk. 2. 80.

Psal. 84. 11.

Some do understand by Grace in this place, favour and acceptation with God and men : So we read that *Jesus grew in Grace and favour with God and men*, so it is in the Original. The *Lord will give his people grace and glory, and no good thing will He withhold from them that walk uprightly*. So God gives grace to the humble, makes them accepted and favoured with God and men. Briefly Grace in Scripture is used three ways.

1. For comeliness, stature, meekness, or mildness.

2. For free favour whereby one embraceth another, pardoning former injuries,

ries, and receiving the party offending into favour. So *Gen. 6. 8. Noah found grace in the eyes of God.*

3. For all kinds of gifts and graces which of God's free favour are given, whether temporal or eternal, *Eph. 4. 7.* So I understand that grace is taken here. Now to speak of humility, we have the same expression in *St. Peter* as is here.

All of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that He may exalt you in due time. 1 Pet. 5. 5, 6.

A humble man signifies one lowly-minded, esteeming others better than himself, ascribing all unto God; being little in his own eyes or account, even as a weaned child. *Whosoever shall humble himself as this little child* (saith our Saviour) *the same is greatest in the kingdom of God.* So *David*, to profess his humility, said, *surely I have behaved and quieted my self as a child that is weaned of his mother; my soul is even as a weaned child.* *Christ* in his incarnation exceedingly humbled Himself for us, in that He would be man, a Servant, and subject to death; yea, the death of

A description of Humility.

Mat. 18. 4.

Psal. 131. 1. 2.

Phil. 2. 5, 6, the Cross ; He being equal to God. God
 7, 8. abaseth Himself to behold the things in
 heaven, how much more the things on
 earth? The great God hath two houses

Psal. 113. 6. where He dwells ; as in His glory He
 dwells in Heaven, so is He present by
 His grace to dwell with His humble
 afflicted poor servants here on earth.
To this man will I look, saith the Lord,

Isai. 66. 2. *even to him that is poor, and of a contrite
 spirit, and that trembleth at My word.
 Thus saith the high and lofty One, that
 inhabiteth eternity, whose Name is holy ;*

Isai. 57. 15. *I dwell in the high and holy place, with
 Him also that is of a contrite and humble
 spirit ; to revive the spirit of the hum-
 ble, and to revive the heart of the con-
 trite ones.* A man is never so humble as

after he hath received the holy Spirit of
 promise. The best men are worst and
 lowest in their own eyes. As the attain-
 ing of great learning makes us see our
 own ignorance more and more : (for the
 emptiest vessels sound most :) so the more
 grace we have, the more we see our
 own weakneses and corruptions, to be
 humbled under the sence of them, and

Ezek. 36. 31. *to loath our selves in our own sight for all
 our iniquities.* This puts a man quite
 out of conceit with himself, for that the

Lord

Lord comes in as the Sun-shine, and shewes him those corruptions which he never saw before ; that he wonders at himself, how he hath lived so long with himself, and knew himself no better : This makes him humble, and is a means to keep him humble.

Now there is a Two-fold Humility, 1. Toward God. 2. Towards Man.

1. Of Humility towards God; and that is a holy submission, which is joyned with the fear of God : *Submit yourselves to God. By humility and the fear of the Lord are riches and honour and life* : There humility and the fear of the Lord are joyned together. Jam. 4. 7.
Prov. 22. 4.

2. By what Arguments may a man be excited to the study of humility towards God ?

A. 1. If he sets before his eyes the Majesty and Power of God.

2. If he thinks on the nature of humility, which makes the soul of man fit to be the House and Temple of God ; Isa. 66. 3.
Prov. 11. 2. and that it may be capable of wisdom ; that it may be a Sacrifice unto God : that it may be the Receptacle of the Grace of God ; Psal. 51. 19,
Prov. 3. 3, 5. *for with the lowly is wisdom.*

1 Pet. 3. 4.

This humility is the mother of all other vertues, and is also a singular Ornament of the soul. The Ornament of a meek and quiet spirit, is in the sight of God of great price.

Isa. 66. 2.

3. If he is mindful of the promises made to the humble, the Lord hath a respect unto them: *To this man will the Lord look that is poor, and of a contrite spirit, and that trembles at His word.*

Jam. 4. 10.

The Lord will give grace to the humble, and he will lift them up. *He that humbleth himself shall be exalted.*

Luke 18. 14.

4. If he consider, that humility is necessary to seek God, and to turn away His anger: *And when the Lord saw that they humbled themselves, He said, because they have humbled themselves, therefore I will not destroy them, &c.*

Zeph. 2. 3.

2 Cron. 12. 7.

5. If he understand that humility is required in every duty towards God: *What doth the Lord require of thee but to love mercy, and do justly, and walk humbly with thy God?* As if the Prophet had said, we can never walk with God, please Him, or be acceptable to Him, without humility.

Mic. 6. 8.

2. Of Humility towards Man; Out of conscience towards God, we must behave

behave our selves humbly towards man; yea, and the fence and acknowledging of our vileness and unworthiness before God, makes us truly submissive; and so doth dispose us to true humility in every respect.

Humility towards man, is a vertue, *Definition.* whereby a man takes heed that he lift not up himself above his degree, nor willingly commend himself; as knowing that *whosoever exalts himself shall be abased; but he that humbleth himself shall be exalted.* There are Three marks of humility towards men.

1. A humble man affecteth not those outward signs of eminency, as the uppermost rooms, chief seats, greetings in the market, the cup and knee, &c. like proud *Haman*, who so stormed, and was full of wrath, because *Mordecai bowed not, nor did him obeisance;* But in lowliness of mind *let each esteem others better than himself.* I speak not to countenance sawcy pride, neglect, or contempt; for we should give honour to whom it belongs. Honour is in the person honouring; not in the person honored. What if a proud and unmannerly person sleights and neglects me, shall I fret my self at it?

2. A humble man beareth the contempt of himself; so far as belongs to himself: So *David* when *Shimei* cursed him, and *flang stones*; he meekly reply'd, *let him curse*, it may be the Lord will look upon my affliction, and will requite good for his cursing me this day.

2 Cor. 5. 12, 13. *So David* when *Shimei* cursed him, and *flang stones*; he meekly reply'd, *let him curse*, it may be the Lord will look upon my affliction, and will requite good for his cursing me this day.

2 Sam. 16. 7, to 12.

Lastly, A humble man will not aspire to high things. *Jeremy* blamed *Barnab* for this; *seekest thou great things to thy self? seek them not.*

Next, as there is humility towards God, and towards man: So also there is humility in condition and estate; when a man is low and mean and poor in the world. There is also a voluntary humility, and the Popish Vow of Beggery, &c. which have no warrant in the word of God; and who required this at their hands? It is humility in heart and spirit, which is here meant.

This humility is the first step to Christianity: Our Saviour said, *who-so-ever will come after Me, let him deny himself, and take up his cross, and follow Me.* A man that is not humbled is not fit for any good duty. God offereth abundant mercy to us in His Son *Christ Jesus*, even the treasure of heavenly

venly grace; an unhumbled and a proud heart is not fit to receive it. Satan hath so filled his heart with pride, he hath no room to receive it; he doth not desire it, but to get riches and honour, credit and esteem in the world; and to be revenged on those whom he apprehends have sleighted him: this he desires and seeks after. He careth not for the true riches and true honour, which is from God alone. Tell such a one of the plentiful Redemption wrought out by Christs death; what doth he esteem it? he hath no such feeling, that he is in an undone and lost condition without it. Luke 16. 13.

As in the Apostles days, some were such proud worldly-wise fools, who could not see the excellency of heavenly knowledge, but esteemed the Preaching of the Gospel foolishness: So St. Paul when he was at Athens (the 1 Cor. 1. 21. Famousst University in the world,) was very much sleighted of those great Philosophers and Schollars; some mocked and others said, *what will this babler say?* Acts 17. 18, 32. Even so it is in our days. Others are so wise in their own conceit, thinking they know enough already; they are too good to be instructed, and too wise

Psal. 25. 9.

Luke 1. 53.

Mat. 5. 6.

Jer. 31. 25.

Mat. 4. 14.

Joel 2. 13.

Jer. 4. 3.

Hos. 10. 8.

wise to be taught. No no, God hath promised, *the meek He will guide in judgment, and the meek He will teach His way. He filleth the hungry with good things*; Therefore, *blessed are they that hunger and thirst after righteousness, for they shall be filled.* God will satiate the weary soul, and replenish every sorrowful soul; that is, every contrite and humble soul, which is sorrowful and broken for sin; and hungrith and thirsteth after Christ and His righteousness and the grace of His Spirit, God will satiate and replenish them.

The Word is compared to *Seed*: Now the seed can take no good root in the ground, untill it be broken and turned up with the Plough. So neither can the Word take any place in the heart, before it be rent and broken for sin and from sin; therefore the Prophet *Joel* bids them to *rend their hearts.* And *Jeremy* bids them, *break up the fallow ground of your heart; and sow not among thornes.* If that men will not thus rent their hearts, God will *rent the caul of their hearts*, consume and destroy them.

Humility, is to acknowledg that all the good things which are in us, or
done

done by us, are not from any worth or excellency in our selves: but meekly from the free-grace and goodness of God. And so from the acknowledgment of His Divine Majesty, and our own frailty and unworthiness to submit our selves wholly to God; to give glory of all those good things in us to Him alone; and so truly to fear God: to acknowledge and deplore all our sins, wants and weakneses; not to desire great things or high places, but to contain our selves within our own place and callings; not resting on our own endowments, but wholly on Gods help: not to despise others in comparison of our selves, nor hindering them in the performance of their duties; but to acknowledge that others are and may be as worthy instruments of Gods glory as our selves, and so to give them honour and respect accordingly: Not to affect excellency above others, but to be content with our place, and those gifts which God hath given us; and to employ all our gifts and studies and parts to Gods glory, and the good of our Neighbours; not to murmur against God, if we are frustrated of our hope; if we are contemned and despised of
some

some, but in all things to give unto God the praise of His Wisdom and Justice. This is the practice of an humble man.

Job 22: 29.

Psal. 9. 12.

Psal. 10. 17.

Prov. 29. 23.

Prov. 16. 19.

Exod. 10. 3.

1 Cor. 10. 11.
& 7. 8.

When men are cast down, then thou shall say, there is a lifting up; and God will save the humble person. He forgetteth not the cry of the humble. He will hear the desire of the humble. A man's pride shall bring him low; but honour shall uphold the humble in spirit. It is better to be of an humble spirit with the lowly; than to divide the spoil with the proud.

God said by Moses to Pharaoh, *How long wilt thou refuse to humble thyself before Me?* When he had so many Plagues and Judgments upon him, yet he did not humble himself; but his heart and the hearts of his servants were not humbled; therefore they were utterly destroy'd and consum'd, and sunk like a stone in those mighty waters of the Red-Sea: So God brought them low.

Now these things *are written for our admonition*, that we should not be proud and stubborn, haughty and rebellious, &c. as they were; lest God pour down His vengeance and judgments on us likewise.

The

The humble shall see (*and be glad*) Psal. 34. 2.
and consider it; their heart shall live
that seek God.

O consider this, ye that proudly forget God, *lest He tear you in pieces, and* Psal. 50. 22.
there be none to deliver; yet there is
hope for all this, if thou wilt *humble thy*
self and pray, and seek the face of God,
and turn from thy wicked wayes; then 2 Chron. 7. 14.
will the Lord hear from heaven, and will Isai. 55. 7.
pardon thy sins, and will have mercy
upon thee: *For God resisteth the proud;*
but giveth grace to the humble.

Humility makes men like to the holy *Addition.*
Angels; but Pride made those become
Devils that were Angels. Pride was
born in Heaven, and as if it had forgotten
which way it fell there-hence, it
can never return thither again.

Pride is the very beginning, and end
and cause of all Sin: it is the root of all
evil, and Mistress and Queen of all other
vices. Other vices do only oppose and
fight against those virtues which they
are contrary unto; as Drunkenness
warreth against Sobriety, Anger against
Patience, Wantonness and Whoredom
against Chastity, &c. but Pride lieth
up it self against all virtues, and like a
general and pestiferous Disease corrupts
them all.

One

One said well, there are four things draw the Chariot of Pride, 1. Desire of Dominion. 2. Love of ones own praise. 3. Contempt of others. 4. Disobedience. And the wheels of this Chariot are, boasting and arrogancy, multitude of words and levity. The Chariot-driver is the spirit of Pride; and all they that are lovers of this present world, are carried in this Chariot: the horses of this Chariot are unbridled; the wheels are very slippery; the Chariot-driver very perverse and furious; and they that are carried therein, very infirm and weak persons. Therefore this sin of Pride is to be cut down and grubbed up even at the very roots, lest hiddenly and secretly it rising up, it grow and increase by our allowing and bearing with it, and so become stronger by use and custome, much care and watchfulness is required against it.

Pride overthrew the Tower of *Babel*; confounded our Speech; prostrated *Goliath*; hanged *Haman*; slew *Nicanor*; killed *Antiochus*; drowned *Pharaoh*; destroyed *Sennacherib*; made *Nebuchadnezzar* like a beast; *Herod* to be eaten up with worms; ruined stately Cities and Palaces; and God

God sets Himself against all proud persons.

The Heathens could say, *Nosce teipsum, è cælo descendit*. Know thy self, is a saying or an Oracle from Heaven. They that know themselves cannot be proud persons : for they see so much sinfulness, weakness, ignorance, and infirmities in themselves, which kills Self-love (that *φιλανθρία*) and makes them even out of conceit with themselves ; seeing they have nothing but sin in and from themselves. Every man of himself is a very Devil ; having nothing but wickedness in him. All the imaginations and thoughts of his heart are only evil, continually evil, and extreemly evil. If he hath any good at all in him, it is Gen. 6. 6:
from God.

He cannot think a good thought as of himself, (much less speak or do that which is good) all *our sufficiency is* 2 Cor. 3. 5.
of God.

Man by the fall of *Adam*, was de-spoyled of all spiritual and supernatural gifts, as faith, love, righteousness, &c. so also of all natural gifts, as understanding, judgment, will, &c. which although they are not taken away, yet the uprightness, soundness and regulari-

ty

ty of them is lost. The understanding being filled with darkness and blindness; the will with crookedness and perverseness, &c. yea, and all things which belong to the blessed life of the soul are extinguished and lost, until by grace of regeneration they are recovered. Because Christ restoreth all these things to us, therefore they are accounted from another, and not from nature, and therefore were once taken away. Reason was not taken away by the fall, but it was exceedingly corrupted and depraved, that only soul ruines thereof do now appear. *The light shined in darkness, and the darkness comprehended it not:* In the perverted and degenerate nature of man, there shine yet some sparks, which shew him to be a reasonable creature, differing from brutes, because he is endued with understanding, and yet that light is choaked with great and thick mists of ignorance, that it cannot effectually get abroad. I might farther expatiate on this, but it is not to our present purpose. All this is to shew that man hath no cause to be proud. If we have any spiritual gifts or graces in us, it is wholly from God: If thou hast received them,

Joh. 1. 5.

them, why boastest thou as if thou hadst
 not received them? Therefore Humili-
 ty is a precious vertue and an excellent
 grace, because in acknowledging of
 mans vileness, Gods Highness is exalted.
 We can never be righteous till we be
 humble, nor humble so long as we build
 on our own righteousness. There is no
 way open for us to Salvation, before
 we have laid away our pride; for God
 will bring down high looks, but He will
 save the humble: God will instruct and
 teach them; manifest Himself to them,
 and dwell with them. Christ thought it
 not sufficient to teach humility in words,
 but sets it out in a Parable, as in a pain-
 ted table the image and portraiture of
 true humility; when He brings in the
Publican, standing afar off, not daring to
 lift up his eyes to heaven, *but smiting on*
his breast, and praying on this wise, God
be merciful to me a sinner. We may not
 think these were tokens of feigned mo-
 desty, that he dared not look up to hea-
 ven, or come nearer, that with smiting
 his breast he confesseth himself a sinner;
 but they be testimonies of true humility
 and inward affection. Christ was also
 sent into the world with this commission,
 to bring glad tidings to the poor, to heal
 the

Psal. 19. 28.
 & 25. 9.
 Isa. 57. 15.

Luke 18. 3.

Isa. 61. 1.

the broken-hearted, to preach liberty to the captives, and deliverance to them that are shut up in prison, and to comfort them that mourn, to give them beauty for ashes, the oyl of joy for mourning, and the garment of praise for the spirit of heaviness.

Now all proud persons are diametrically contrary to all these Epithetes or expressions : God will never teach them, or manifest Himself to them, dwell with them, or save them.

Mat. 11. 28.

& 9. 12, 13.

They are far from the disposition of the *Publican* : Christ never came into the world for them ; He had no commission from His Father on their behalf : According to His commission, He call-eth none but them that *are weary and heavy-laden* (with the weight and burden of their sins) to be partakers of His bounty and liberality. *He came not to call the righteous ;* (those that are puffed up, highly conceited, and proud of themselves and their own righteousness :) *but sinners to repentance :* (that is, those that see their sins, bewail them, and are humbled under them, labouring under the weight of them ; and seeing their own inability and insufficiency in the business of Salvation, bring their poor sin-sick

fin-sick souls to Christ the great and good Physician to cure them,) *for the whole have no need of a Physician, but they that are sick.*

Some few Aphorismes about Humility.

I. Nothing makes us more acceptable to God and men, than lowliness and humility.

2. We are most precious in Gods account, when we are most low and vile in our own eyes.

3. He that willingly doth not walk humbly here, shall never be exalted to glory in heaven.

4. This excellent grace of humility makes the mind free from pinching cares here, and secure from threatened punishments hereafter.

5. Humiliation or humbling is the way to humility ; even as patience is the way to peace, and much reading is the way to knowledge.

6. If thou therefore desirest this virtue of humility, do not shun or flee from the way of humiliation.

7. He that is truly humble, lest others should think of him more or better than he is, will be seemingly ignorant of that which is in himself.

8. When thou seest and findest
Y 2 thy

thy self truly humbled, thou hast a sure sign and good argument of grace approaching, for God will give grace to the humble.

9. Lay the foundation of humility low here, which is the way to the height of glory hereafter. *Job 22. 19.*

10. Will thou attain the height and excellency of the highest heavens? learn of thy Saviour, who was *meek and lowly in heart*, and follow His humility.

11. Here behold the honey of humility with the sweetness of meekness; for even as honey well agrees with Physical confections for all diversities of Species; so all sorts of ventues are seasoned with the sweetness of humility.

12. The highest humility is seen in this, when in all things we willingly subject and submit our wills to Gods will.

13. By humility the members of Christ know how to overcome the pride of the Devil.

14. Thou canst never be a good Schollar, or proficient in the School of Christ without humility.

I conclude all with the word of our Saviour, *Every one that exalteth himself, shall be abased: and he that humbleth himself shall be exalted.*

Be cloathed with humility.

Lnk. 18. 14.

1 Pet. 5. 5:

EXERCITATION

THE THIRTEENTH.

I Peter 5. 10.

*Casting all your care upon God ; for
He careth for you.*

TH E Holy Apostle would have us to strive to free our selves, from all anxious, and thoughtful and distrustful cares of this life; So the Greek word *μερίμνη* signifies, *παρά τὸ μερίμνη τὸν νοῦν*, à *dividendâ & distrahendâ mente*, from dividing and distracting the mind. This our Blessed Saviour Mat. 6. 25. Mat. 6. 25. to the end. adviseth us against. When Christ in the 24th ver. said, that we cannot serve two masters, God and Mammon ; for this care divideth the heart between God and Mammon : Therefore (observe the Inference,) *take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what*

what ye shall put on, &c. The word rendered here (*Thought*) is the same in the Greek ($\mu\epsilon\tau\epsilon\sigma\iota\mu\epsilon\tau\epsilon\lambda\epsilon\gamma\epsilon$) which else-where is rendered care : To note out unto us, that Christ would not have us to use any thoughtful, distracting or heart-dividing cares about the things of this life. And many Arguments and Motives our Saviour useth to dissuade us from it. As

1. From the *fowls of the air; which sow not, nor reap, nor gather into barnes; and yet our heavenly Father feedeth them: and are not we much better than they?*

2. Which of us by taking such thought or care, *can add one cubit to his stature?* So it is very bootless and unprofitable.

3. *Consider the Lillies of the field; they toil not, neither do they spin; and yet Solomon in all his glory, was not array'd like one of these.* An argument from the lesser to the greater : If God so cloath the grasse of the field, which to day is, and to morrow is cast into the fire; shall He not much more cloath us? There also our Saviour taxeth us, that we are of so *little faith.*

4. From the Heathen and Gentiles,
(which

(which have no knowledge of the true God, no interest in His promise,) this is enough for them solicitously to seek after these things.

5. Our *heavenly Father knows that we have need of these things*; and so shall have while we are here in this life: for God knows as we have souls, so bodies also, which have need of sustentation, food and rayment, which are needful for us. And God hath promised, not to deny us things which are needful.

6. If we in the first place do *seek the kingdom of God, and his righteousness, all these things shall be added unto us*; and given in as an advantage; for they are but accessive, and must come in in the second place.

7. Our Saviour iterateth His charge unto us; *therefore take no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.* Therefore let us not be troubled through the care and apprehension of future time; which is a distrustful, a vain, unprofitable, and sinful care. Time present is only ours; for the future, what shall betide either us or ours, is known only to God, who hath times,

events, and seasons in His own hand.

There is a Two-fold care of the things of this life.

1. A care of diffidence, distrusting Gods providence, mercy and goodness, which is here condemned.

2. A care of diligence, to use industry and diligence in our places and callings, for the supply of our wants, and of those who depend upon us, with a moderate care, and that in reference to Gods command; and resting on His providence, promises, blessings and goodness: This care is good and commendable; so it be moderate, not to hinder us from, or interrupt us in our holy duties.

We know it is Gods Ordinance, in
 Gen 3. 19. *the sweat of our face to eat our bread*; to
 use pains, diligence and industry: And
 2 Thes. 3. 10, the Apostle commands, *that if any will*
 12. *not work, neither should he eat*: And
 exhorteth, *that with quietness we work,*
and eat own bread: Not to live like
 droans, devouring the honey which
 the laborious Bee brings in; but to eat
 our own bread; bread and maintainance
 of our own getting and earning; with-
 out being burdensom or chargeable to
 others.

He

He becometh poor that dealeth with a Prov. 10. 4.
slack band; but the hand of the diligent
maketh rich : And in the same Chap-
ter the wise-man hath it, the blessing of ver. 22.
the Lord it maketh rich; and He addeth
no sorrow with it. So the meaning is,
 the blessing of the Lord which accom-
 panies our honest diligent endeavours,
 that maketh rich; and the Lord will
 add no sorrow with it: or we shall have
 His blessing with comfort in the enjoy-
 ment of it. So *a little that a righteous* Prov. 16. 8.
man hath, is better than the treasures of
many wicked.

Our blessed Saviour compares the
cares of this world to thornes; which as Mat. 13. 22.
 the Apostle speaks, pierce or bore a
man through with many sorrows. 1 Tim. 6. 10.

1. These cares, they are wonderful
 thornes, and cause vexation of spirit;
 they beget many sorrows, and those
 sorrows at last cause death; *for worldly* 2 Cor. 7. 10.
sorrow causes death.

2. They are choaking thornes; they
 stifle and keep down all the gracious
seed of the word; yea, the very natu-
 ral sproutings of nobleness, ingenuity,
 and morality in the dispositions of men.

3. They are deceitful thornes; they
 will deceive us at last.

They

4. They are vanishing thornes; nothing so apt to catch fire as thornes, and so easily quenched. *They are quenched like a fire of thornes*, said the Psalmist.

Psal. 118. 12.

Irregular cares are both superfluous, and also sinful.

1. Superfluous; for as unto us belongs the industry, but the care belongs unto God: unto us, the labour and use of lawful means; but unto God, the blessing and success of all. God must be trusted with the events of all our pains and industry: our cares can never bring to pass our smallest desires: the care of events was ever God's Prerogative, and belongs wholly to His providence.

Jam. 4. 3.

2. As irregular cares are superfluous, so also sinful too: for they are worldly, distrusting of Gods providence; they are adulterous cares, stealing away the heart from God; they take off the heart from the word, and make it become unfruitful. In all these, and other respects, they are sinful; and we ought to arm our selves against them. For as in avenging our selves, we sinfully take Gods sword of justice out of His hand, to whom vengeance belongeth; and *I will recompence saith the Lord*. So in caking

Rom. 12. 19.

carking or caring for our selves, we in-
 trench on Gods Prerogative Royal,
 who hath bid us to *cast all our care u-*
pon Him, for He careth for us. There-
 fore let us *be careful for nothing; but in* Phil. 4. 6.
every thing by prayer and supplication
with thanks-giving, let our requests be
made known unto God: And our God
shall supply all our need, according to His
riches in glory, by Christ Jesus. Yet let
 us use the means; and be diligent in
 the works of our calling. Now in the
 labour and works of our calling, there
 is required a double action of faith. Phil. 4. 19.

1. To do our labour in good manner,
 that is, to the glory of God, and the
 good of men with whom we live.

2. In our dayly labours to restrain
 and moderate our care.

Men commonly take upon them a
 double care, as First to do the works
 and labours of their callings. Secondly,
 to procure a blessing and good success to
 their labours.

But faith in God, where it reigns, it
 stirs up the hearts of men, only to the
 first care; which is the faithful discharge
 of their labours and duties in their
 place: And it restrains them from the
 second, for a blessing and good success;
 and

and makes them to leave that wholly to God. For when men have done their duty which appertains unto them; then Faith makes them without any more ado, to wait upon God for a blessing; which (as we said before) is Gods part, as the former (which is the faithful discharge of our duties in our places) is our part.

Therefore it is said, *cast thy burden upon the Lord, and He shall sustain thee.*

Pfal. 55. 22.

Now this faith whereby we depend upon God for the success of our labours, hath an infallible ground; namely, that God best knows our wants, and He will give us all things which He in His Wisdom knows to be necessary for us.

Mat. 6. 32.

So Christ saith, *your heavenly Father knows that we have need of these things.*

Pfal. 34. 9, 10.

There is no want to those that fear Him: *The young Lions do lack and suffer hunger, but they that seek the Lord, shall not want any good thing.* If men by faith would build on these promises, they need not like drudges of the world; toyl and spend themselves, and the best part of their days in worldly cares, so as they do: For they should have a greater blessing from God, with less care, if they would trust Him: and also they should

should have far more time than they have, to care for heaven and heavenly things.

It is not said this or that place is the Lords, *but the earth is the Lords, and the fulness thereof.* I Cor. 10: 28. Therefore seeing

we believe God to be our Father, and our heavenly Father, (so He is able and willing to hear and help us ;) this should moderate our care for the things of this life : For if we know our selves to be the children of God , then we must also know that God will provide for us : As we know in a family, the father of the family provideth for all those of his household : God is the great house-keeper of all the earth. He *provideth* Psal. 145. 16.

for the Raven his food ; when his young ones cry to God, and wander for lack of meat. He giveth to the beast his food ; Job. 38. 41.
and to the young Ravens which cry. Psal. 147. 9.

Doth God take care of Beast and Ravens ? and will He not much more take care for His Children, those of His own Household ? If we should see a young man provide for himself, and no one else for him ; surely we would say his Father is dead : even so, when a mans care both day and night, is set wholly for the things of this life : it argues either

ther that God hath cast him off, or else that he takes God for no Father of his.

Again, if the Lord doth thus take care of His Children, and provideth for them all kind of benefits : What a horrid wickedness is it , for men to get their living by ungodly means, as lying, cheating, fraud, carding, dicing, and such like exercises? If a man were perswaded that God were his Father, and would provide sufficiently both for his soul and body ; so that using lawful means, he should ever have enough ; out of all doubt, he would never after the fashion of the world, use unlawful and profane means to get a living. But this plainly evidenceth, that however such men say, that God is their Father, yet indeed they deny Him.

Our blessed Saviour in the Fourth Petition of the Lords Prayer, teaches us to pray to our heavenly Father, *to give us this day our dayly bread*. Where bread, (by a Synecdoche very usual to the Hebrews) signifies all corporal good things necessary for this life ; as food, clothing, health, peace, and such like : and also a good use of them.

Therefore all these good things, Christ comprehends under the name of
Bread

Bread, and that for these reasons.

To bridle our lusts ; that only bread is to be pray'd for ; only things necessary for the sustentation of this life, whereby we may be the better enabled to serve God and our Neighbour, in our Vocation and Calling ; whether in our general calling as we are Christians, or in our particular calling, in that place and calling God hath set us in.

2. To teach us also, to beg of God, the wholsom and good use of these outward things.

So then, in the Fourth Petition, when we beg Bread of God : it signifies,

1. Not great riches, but only things necessary ; such a proportion of maintenance, credit, liberty, health, wealth, food and rayment, &c. as is convenient Prov. 30. 8. for us. And that with condition, if God see it fit for us, and if it be His goodwill and pleasure. Which exception is a caution proper to this Petition for outward things.

2. We beg hereby, that these things may be bread to us ; that is, that by the blessing of God, they may be wholsom and good unto us.

And we beg our bread, not anothers ; that which God sees fit for us ; which
we

Pfal. 128: 2.

1 Thef. 4. 11.

2 Thef. 3. 12.

we may call our own. God as a Father of a Family, distributeth to every one a portion; which we beg may be given to us: And our bread, bread gotten by our own labour and industry, that so we may eat the labour of our own hands; and eat our own bread. And so that is called our bread which comes to us, by the blessing of God on our lawful endeavours; so that neither God nor Man can justly implead us for it.

Eph. 4. 28.

And that we may use it with a good conscience, and with giving of thanks: *Let him that stole steal no more, but rather let him work with his own hands, that he may have wherewith to give to him that is in want.* God would have us be sure, that when He giveth us these good things, He gives us power to use and enjoy them: and He would not have us to use His gifts as Thieves, but freely, and with thanks-giving to Him for them.

2. Why do we pray for *Dayly Bread*.

A. Because God would have us every day, to ask so much as is sufficient for us, for each day.

2. That God may bridle our unsatiable and unruly desires: Our Father
know.

Mat. 6. 32.

*knoweth what we have need of. A little
 that a righteous man hath, is better than* Psal. 37. 16.
the riches of many wicked. No good
 (and needful) things, shall be wanting
 to them that fear the Lord. In the pro-
 per language of the Spirit of God, it is, Psal. 34. 10.
 that bread which is fit for me, and agree-
 able to my condition.

*Q. Why do we pray, Give us
 this day?*

A. 1. That we may be taken off,
 from distrust and covetousness.

2. That we may depend on God
 alone, and beg things necessary from
 Him, and expect them wholly from
 Him.

3. That the exercise of Faith and
 Prayer may be daily continued in us.

4. We Pray for *This day*, to teach us
 to Pray for Bread for a day, not for a
 moneth or a year; so to teach us for to
 restrain our care, that it reach not too
 far: but to rest on God's Providence,
 and present blessings; and so not to be
 covetous.

Hereby we profess the moderation of
 our care and desire of earthly things;
 with our purpose every day, by Labour
 and Prayer, to seek these blessings at the
 hands of God.

Here also our affections are forbidden to pass measure; not to have a carking and troubling care; seeing the present vexation of the day is enough for it self: But to commit our ways to God, and to rowle all our matters upon Him, who will bring them all to pass.

Mat. 6. 34.

Psal. 37. 5.

Prov. 16. 3.

So here we see, that a moderate appetite and desire of having these earthly things, and a moderate care of procuring them, is approved and required; that we may not be burdensome, but rather helpful unto others.

Eph. 4. 28.

2 Cor. 12.

13. 14.

There are two extreame hereof; (we must know that every virtue is a middle between two extreame.)

Prov. 10. 5.

& 6. 6.

1. The first extreame is carelesnes and neglect of our goods and estate. For as he is commended who gathereth in seasonable times; so he is much blamed who neglecteth those opportunities: and is censured by the Apostle, to be worse

1 Tim. 5. 8. *than an infidel.*

2. The second extreame is, an anxious and solicitous care (of which before we spake) which distracteth the mind, that it cannot wholly be intent to God's Service, as is required.

And this doth partly arise from covetousness, and partly from diffidence and distrust

distrust in God's Promises and Providence, as before we said.

So we must regulate our desires of these outward things, in subserviency to God's Will, His Glory, and our own Salvation, and to desire heavenly things in the first place, before and above all earthly things. Spiritual things we may pray for absolutely; and there let us open our mouthes wide, be large in our desires for them, and God will fill us.

Blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Psal. 81. 10. Mat. 5. 6.

God takes it well at our hands, when we ask heavenly things in the first place, then He will give us earthly things as an advantage. So God did to *Solomon*, because he asked not riches, or honour, or the necks of his enemies; but because he asked Wisdom, therefore said the Lord, *Wisdom and knowledge is granted unto thee; and I will give thee also riches, and wealth, and honour, such as none ever had before thee, &c.* 2 Chron. 1. 10, 11, 12.

Take we heed yet, that we seek not earthly things inordinately, or over-earnestly, as *Rachel* said, *Give me children, or else I dye*: Nor to seek them by sinful or unlawful means, to the hazard of our souls, and everlasting Salvation. Gen. 30. 1.

Isa. 50. 10.

Isa. 41. 17.

Gen. 22. 14.

A Christian can be set in no estate or condition, wherein the abundant care of God is not seen over him; and commonly in the greatest straights, He sheweth the greatest care of us: As water runs strongest in the narrowest passages; so when we walk in darkness, and have no light; when we *seek water, and there is none, and our tongue faileth for thirst;* then is Gods fittest time to help us; and then is our most needful time to stay our selves upon Him. God many times takes our extremity for His opportunity to do us good: *In the mount will the Lord be seen.*

Isa. 50. 10.

Hab. 3. 17. 18.

Many will say, they trust in God; aye, but most commonly it is, when their Coffers and Barns are full; then it is an easie thing for them to say, they depend upon God: But the tryal of a Christians Faith, is, if God doth strip him naked and bare of worldly comforts and enjoyments, deprives him of humane helps; *yet then to rest on the Name of the Lord, and to stay himself upon his God:* then to live by Faith upon the promises; as the Apostle Habakkuk said, *although the Figg-tree shall not blossom, neither shall fruit be in the Vines; the labour of the Olive shall fail, and the fields*

fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoyce in the Lord, and will joy in the God of my salvation: The Lord is my strength, &c. Here is the tryal of Faith, and of a holy dependance upon God; if God bring us into such, or the like streights, and we never let go our hope and confidence in God; but still trust in Him, like Job, who said, *though He kill me,* Job. 13. 19. *yet will I trust in Him:* then we glorifie God by believing, and greatly engage Him; so that He will doubtless appear for our help, succour, and relieve us for *His mercy and truths sake.* Psal. 44. 26.

For He that said, *Call upon Me, in the day of trouble; I will hear thee, and give the cause to glorifie Mee.* None that wait upon God shall be ashamed: We shall never be ashamed of our faith and hope and confidence in Him. For that engageth God to succour, help, and supply us; *because we have trusted in His holy Name.* Blessed are all they, that thus wait, and hope, and trust in God; as in regard of Spiritual and Everlasting blessings especially; so also in regard of these Temporal and outward supplies. Psal. 50. 15. Rom. 10. 11. Psal. 33. 21. Isa. 30. 18.

This is a great argument we have to prevail with God in prayer, that in Christ we call Him Father; as God is the Father of our Lord Jesus Christ by Eternal Generation, so in and through Christ He is our God and Father also by Grace and Adoption: Therefore said our Saviour, *I ascend to my Father and your Father, to my God and your God.* We present ourselves before God as His own Children and Servants; we make mention of no other Lord or Name over us, but His alone; *we are called by His Name*: and therefore He cannot deny us those things which are good for us.

John 20. 17.

Isa. 63. 8; 19.

These outward things are necessary for us in a Three-fold respect.

1. In respect of Nature, to the sustaining of Nature, as food and rayment. *Having food and rayment, let us therewith be content.* It was Jacob's desire and wish, *if God will be with me, and keep me in the way that I go, and will give me bread to eat and rayment to put on; so that I come again to my Father's house in peace, then shall the Lord be my God, &c.*

1 Tim. 6. 8.

Gen. 28. 20,

21.

2. Necessary in regard of Persons, when we have sufficient for our selves, and

and those that belong unto us: *He that provideth not for his own, and especially for those of his own house, he hath denied the Faith, and is worse than an infidel*: If I have not wherewithal, I cannot provide for them. 1 Tim. 5. 8.

3. Necessary in respect of State, when we have that which is sufficient to maintain us, in that rank, place, and calling, wherein God hath set us.

These things we may lawfully desire and beg of God.

Contrary to these are,

1. A voluntary affectation of poverty, as in the Popish begging Fryers; commending that for a vertue, and a degree of perfection, which the Spirit of God hath taught us to pray against; *give me neither poverty, nor riches, &c.* Prov. 30. 8.

2. The immoderate affectation of riches and honour; and that in a greater measure than is needful for us: If we have more than is needful or necessary, we are apt to be proud therewith, to have our hearts lifted up with pride, and so to fall into the condemnation of the Devil: *For riches are a snare, and are apt to drown men in destruction and perdition*; they are also uncertain, they soon flee away as an Eagle towards heaven; 1 Tim. 6: 9. ver. 17.

ven; and yet they are to us as a stone or a piece of Lead ty'd to a Bird, hindering our soaring upwards in heart and affection towards heaven; they are defiling also, for we cannot tell a sum of money but it will foul our fingers; but worst, they are apt to defile our hearts and consciences. It is a very hard thing to have riches, but they will steal away

1 Joh. 2. 15. our hearts to love them (*which is the root of all evil;*) and we are bid *not to love the world, nor the things which are in the world; for if we love the world, the love of the Father is not in us.*

Rest upon the Providence of God; Psal. 84. 11. *He will with-hold no good thing from thee;* that is, no thing which He knows to be good or convenient for thee, or suitable to thy condition and welfare.

Why should we desire a great estate or great matters here? If we have enough for our Pilgrimage here upon earth, and sufficient till we come to our Father's house in peace, we *have enough;* yea, we have all, as Jacob said to his Brother Esau, God hath settled a high inheritance above upon us; *which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.* Oh how great is His goodness, which He hath laid

Gen: 33. 11.

1 Pet. 1. 4.

Psal: 31. 19.

laid up for those that fear Him, which
He hath wrought for them that trust in
Him, before the sons of men!

Now a word of the Providence of
God, and I have done.

I intend not to speak of His Eternal Providence, the good-will and council of God, as *Acts* 4. 28. *Eph.* 1. 9. *Providence described.*

But of His actual Providence, which
is nothing else, than the execution of
the Decrees of God.

Or the Actual Providence of God, is,
whereby God doth not only preserve,
sustaine, and uphold His creatures; but
according to His immense Wisdom,
Goodness, Power, Justice and Mercy,
He governeth them all.

Whoever deny this Providence of
God, deny God Himself.

This Providence is far different from
the Fate of the *Stoicks*: Now I mention
the *Stoicks*, I shall speak but a word of
the Opinions of the Heathens here-
abouts. There were 3. Opinions of the
Philosophers about the Providence of
God.

1. The *Epicureans*, they deny'd any
Providence at all, over any of these
things here below in the world.

2. The *Stoicks* have devised in stead
of

of Providence, an absolute necessity of all things and motions, existing in the very nature of things themselves; to which not only all other things, but also God Himself is subject: which necessity they call Fate.

3. The *Peripateticks* they say, that God beholdeth and understandeth all things; He doth moderate and rule all; but that He only ordereth the heavenly motions, and by these motions of the heavens, He puts a power of acting into the inferior or lower parts of Nature, meaning those things here below, &c. But I shall insist no farther on these; desiring to be understood of the meanest capacity, and that to edifie.

These great learned Heathen Philosophers, became vain in their imaginations, and *professing themselves to be wise they became fools.*

Rom. 1. 22.

So we see the Stoical Fate bindeth God to the connexion of second causes: But the Christian Fate (if I may call it so,) doth make second causes subordinate to the most free-will of God.

The parts of Providence are Two, 1. Conservation. 2. Gubernation: but I must not expatiate upon these now.

Let us learn to depend on this Providence

vidence of God; for both all our beings, and all our comforts are from Him.

Submit we therefore as our persons and conditions, so also all our thoughts and affections unto God, in His particular disposing of our persons and conditions: As if God deny me this or that comfort, inflict such or such a cross, take away such a Relation, or such like; lay down all at the feet of God, quietly depend upon Him, commit all to Him, and submit all to His Holy Will.

Whoever did depend upon God, but sped well?

Consider ancient and former effects of Providence, and providences which are fitted to thy present condition: That which I desire is not therefore good unto me because I desire it; but that which God brings upon me, is therefore good, because He hath done it.

Wait Gods time for such or such a mercy, for times and seasons do belong unto Gods Providence, as well as issues and events: God will send such a mercy or such a deliverance, in its time; *God Isa. 60. 22. will hasten it in its time.*

There is the time, and the season of the time, (in Greek *χρῆμα*, *tempus*, *Kase's tempus*)

tempus certum & divinitus praestitutum vel opportunum ;) which is a certain and determined time by God, the time which He sees fit ; the time of Gods Providence is always the best time.

Pfal. 62. 5.
Hab. 2. 3.

Therefore wait patiently upon the Lord ; *the vision is yet for an appointed time, but at the end it shall speak, and not lye ; though it tarry, wait for it ; because it will surely come, it will not tarry.* Providence many times doubles the mercy by delaying it : Let us apply our selves to the ways of Gods Providence, study them more, learn them better : use means, but take heed, let it be lawful means, for unwarrantable and unlawful means are compassed about with curses.

Preservation, which is one part or act of Providence, is either 1st, for the safety of our persons or 2^{dly} for the sustaining of our persons by food and rayment.

No better way to secure our persons, and for our sustentation also by food and rayment, than by faith to commit all unto God ; and he is sure to be fed, who is able to believe : *Believe, and ye shall be established.* If thou wouldst get a blessing, get Faith : Observe Da-

2 Chr. 20. 20.
Pfal. 23. 1.

vid's faith, *The Lord is my Shepherd,*
therefore I shall not want. When he had
 evidenced to his soul his interest in God,
 that God was his; thence he draws this
 inference, therefore *I shall not want:*

ver. 2.

In which Psalm, we have *David's* expe-
 rience of Gods meries to him; *He maketh*
me to lye down in green pastures; *He*
leadeth me besides the still waters: *He*
 makes me lye down, that is, quietly,
 thankfully, cheerfully, to feed on these
 pastures, and drink of these waters:

God hath given me a good estate, and a
 heart fit for enjoyment of it; *He re-*

ver. 3.

storeth my soul; when my soul hath
 been languishing under temptations, or
 oppressed with griefs that it did even
 faint, then God came in; revived and
 cherished my languishing soul. Thus

we might take a view of that whole
 Psalm, which is of *David's* great expe-
 riences of Gods providence and good-
 ness, and his professed faith in God;

with a sweet conclusion, *Surely, good-*
ness and mercy shall follow me all the
days of my life: implicitly (by good-
 ness and mercy) spiritual mercies may
 be here thought on; but primarily and
 explicitly, the continuation of Gods
 goodness and mercies in temporals, as

ver. 6.

to

to me it clearly seems, is here meant; and than last of all, *David's* engaging his soul in perpetual thankfulness, *I will dwell in the house of the Lord for ever*: where every word hath a weight of matter, but we must not dwell upon that now.

Also we must be diligent in our Callings, for an *idle soul shall suffer hunger.*

Prov. 19: 15.

As we do see the constancy of Providence, even so we shall find the power of Providence, by bridling the power of enemies; confounding their power, (as he did *Senacherib's* Hoast:) prospering under their power, (as the more they are afflicted the more they prosper;) and at last conquering them, *nay in all these things we are more than conquerours, through Him that loved us*: I could enlarge upon each of these; but I study brevity.

Rom. 8, 37.

Isa: 63. 9.

Deut. 32. 10.

1. Oh the tenderness of God's Providence over His poor servants! *in all our afflictions He is afflicted, &c. He keeps us as the apple of His eye*: now the apple of the eye is the tenderest part in all the body.

2. Consider also as the tenderness, so the fidelity of God's Providence; *He is faithful who hath promised.*

Heb. 10. 23.

3. The Wisdom of God's Providence, and that in the several branches thereof; 1. God discerns what is good for us. 2. God foresees all the evils which may befall us. 3. God sometimes prevents and disappoints them. 4. Gods ordering them for our good, if they do befall us. 5. Finding out means and ways for our safety. 6. In seasonable supplies of strength under them, or deliverance from them. *Trust in the Lord*, Psal. 37: 3. *and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*

If we can find an hand to labour and take pains; and faith to believe and trust, God will find meat to feed us, and rayment wherewith to cloath us: *For He careth for us.*

The good old Prophet *Elisha*, when he had received so many kindnesses from the woman of *Shunem*; he said ^{2 Kin. 4: 13.} *unto her, behold thou hast been careful for us, with all this care; what is to be done unto thee for it?*

But God hath cared for us with great care, in our mothers womb; *fearfully* ^{Psal. 139: 14, 15, 16.} *and wonderfully were we made, and curiously wrought in the lower parts of the earth; in his book all our members were written: He took us out of our mothers* ^{Psal. 22: 9.} *womb:*

*womb: We have been cast upon God
 Gen. 48. 15. from our birth: He hath fed us all our
 life long even to this day: His Provi-
 dence and mercies have been always
 upon us; for we cannot subsist a mo-
 ment without Him. Yet we take not
 so much notice of it as we should, nor
 say in our hearts, what shall we give un-
 to Thee for all this thy great care over
 Psal. 116. 12. us? Or what shall we render to the Lord
 for all His benefits towards us?*

*Let us give up our selves wholly un-
 to God; and present our bodies a living
 Rom. 12. 1, 2. sacrifice, holy, acceptable unto God,
 which is our reasonable service; and not
 to be conformed to this world, but to be
 transformed by the renewing of our
 minds, that we may prove what is that
 good, that acceptable, and perfect will of
 God: and that to follow, and to avoid
 whatsoever is contrary thereunto.*

*Learn to depend upon God, to live
 by Faith; (he that believeth makes not
 Isa. 28. 16. haste;) to use diligence in our places;
 and then Cast we all our care upon God,
 for He careth for us.*

Addition.

*St. Paul plainly condemns the desire
 of riches; that is, of things more than
 necessary: affirming that such as desire
 to be rich, fall into the snares of the De-
 vil.*

1 Tim. 6. 9.

vil. Some have observed Twelve wonders in the *Manna* of the *Israelites*.

1. They were fed with it 40 Years.
2. To the Godly it tasted according to every ones desire.
3. To the ungodly it was loathsome.
4. A *Gomar* of it sufficed all stomachs.
5. Whether men gathered more or less, they had full measure, neither more or less, that is a *Gomar* full.
6. Two *Gomars* full before the Sabbath, or other days but one *Gomar* full.
7. It fell every day, but on the Sabbath day.
8. It melted in the Sun, and was hardened in the fire.
9. It was kept many years in the *Ark* unputrified.
10. Being preserved till the morrow, it putrified, except on the Sabbath.
11. He that gathered least, had his *Gomar* full.
12. He that gathered most, had but his *Gomar*.

Now by the most of these wonders we are taught, and especially, in that *Manna* laid up till the next day putrified; and that every *Israelite* had his competent measure, were his labour more or less: It shews that the seeking of abundance pleaseth not God.

An *Omer* or *Gomar* was a measure of dry things; also a Sheaf of Corn or handful, *ḥayyūḥ*; because usually that which was beaten out of a Sheaf, might fill a *Gomar*. Ruth. 2. 7.

A a God

God knoweth what is fittest for us: Nature is content with little, Grace with less.

To speak a little more of the Providence of God.

Another Description of Providence.

The Providence of God is His eternal, most free, immutable, most wise, and most just Council, according to which He worketh all good things in His creatures; permitteth evil things to be done, and directeth all things both good and evil to His own glory, and the good of His Elect.

I could prove out of Scripture every word of this Definition; but I study brevity.

All things come to pass by the Providence of God, both things past, present and future. So God said by the Prophet; *Remember the former things of old, for I am God, and there is none else: I am God, and there is none like Me: Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, my Counsel shall stand, and I will do all my pleasure.*

Consider the degrees of Providence; God careth for, and Governeth all His creatures, but especially mankind, as

the

the chief among the works of Creation, and made in the image of God; and in mankind, especially the Elect and chosen to life Eternal, whom He maketh one everlasting Church with the blessed Angels, that He might dwell in them as in His Temple and Habitation: Therefore doth He so lead them and govern them through the whole course of their life, that all things may serve and tend to their everlasting Salvation.

Gods Providence is over us in the whole course of our lives. So He said Gen. 28. 15. to Jacob, *Lo I am with thee, and will keep thee in all places whither thou goest, &c. For I will not leave thee until I have done that which I have spoken to thee of.* So Laban would have injured and deceived Jacob, but God suffered Gen. 31. 7, 8, 9. him not to hurt him; yea, God blessed Jacob the more, for Labans deceits and wrongs intended towards him. So God said to Paul, *Fear not, for I am with thee,* Acts 18. 9. *and no man shall set upon thee to hurt thee.* It is endless to quote all the texts in the Old and New Testament to this purpose: I will only add a few Corollaries.

1. God will have glory attributed Corollary 1. to Him, not only as He is the Creator

and Upholder of Heaven and Earth; but also the most High, Wise, Just, and Great Governor and Director of all things. This is against the Figments of the *Epicurians* and *Pelagians*.

2. This Doctrine of Providence may confirm and strengthen our hearts against the Blasphemies of the *Manichees* and *Libertines*; who say that God will-eth sin as it is sin: Whereas He will-eth the act, but not the evil of the act, &c..

3. Against the Opinion of the *Stoicks*; for all things are govern'd by Gods most free and unchangable Decree.

4. Therefore He will be acknowledged and praised by us, as the Author, Fountain, and Worker of all good things: for nothing in any creature is or can be of good unto us, but by Gods Will affectually working in it, and by it.

Hab. i. 16.

5. Seeing all good things are from God; Let us not sacrifice to our own nets, or burn incense to our own drag; that is, not resting in creatures, or second causes, by which we may be benefited; but giving all glory and praise to God, to acknowledg the creatures

creatures are but instruments and ministers in His hand, and by His ordering, to do good unto us.

6. Sith nothing rashly or casually happeneth to us, but all things betide us by Gods most Blessed, Just, and profitable Decree and Good-will towards us : Let us effectually be stirred up, by knowing and acknowledging hereof, to exercise patience in all our adversities : As David said, *I was dumb and opened not my mouth, because Thou hast done it :* Psal. 39. 9. And Job, *the Lord hath taken away ;* Job. 1. 21. *blessed be the Name of the Lord.*

7. Let our confidence and comfort be sound, firm, and established in the Lord, who will defend and preserve us in the midst of all enemies and dangers; moderating and ordering all evils so, that they tend to our good and salvation : *For we know, that all things work together for good to them that love God.* Rom. 8. 28.

8. By all our past and present afflictions, let us be bettered and amended : Sith not by chance, but by God they are inflicted upon us, that we may say, *It is good for me that I have been afflicted, &c.* Psal. 119. 71.

9. For future crosses and afflictions, (seeing they are signs and tokens of Gods

anger against sin;) Let us fear them, and strive to avoid them, by fleeing and abstaining from sin, the cause of them.

10. Let us not faint, much less despair, when we are in dangers, troubles, or adversities; when the outward means of our deliverance fail, and the creatures seem to be against us, because God is not ty'd to help by them; For *man lives not by bread alone, &c. The gates of Hell shall not prevail, &c. There is no restraint to the Lord, to save by many, or by few: He can deliver either by means, or without means, or against means.*

11. Seeing all events are ordered by God, and no wholsome counsels can be undertaken without Him; neither doth any thing please Him, but what we undertake according to His Word: Let us not be lifted up in confidence of our own wisdom and power, &c. but demeaning our selves in the fear of God, let us pray that all our actions may be directed by Him, and so blessed unto us; and that we may never depart from His Will revealed unto us: And then confidently wait on Him for success.

12. Sith

Mat. 4. 4.
& 16. 18.

1 Sam. 14. 6.

12. Sith we know (as before we said) God hath a care of all things, especially of mankind, and most principally of His own Children, whom He peculiarly loveth and careth for , so (as Christ said) *the hairs of our head* Mat. 10. 31. *are all number'd, and we are of more value than many Sparrows:* Let us in doing our duty faithfully in our places, rest confidently on the Providence of God; *Casting all our care on Him, for He careth for us.*

A a 4 EXER.

EXERCITATION

THE FOURTEENTH.

Rev. 20. 12, & 15, Verses.

And I saw the dead small and great stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.

And whosoever was not found written in the book of life, was cast into the lake of fire.

EXpect not a Logical Analysis of the words, and a procedure thereon accordingly : that I leave to Divines in their Sermons. But according to my use in my former Exercitations, to

chuse

chuse out some heads out of the words read, and so meditate and dilate upon them.

And here we may consider these four heads.

1 Death. 2 Judgment. 3 Hell. 4 Heaven. Accordingly we shall frame our ensuing discourse.

1. Death; out of these words, *And I Death, saw the dead, &c.* First, there must be death, before they could be dead.

2. Judgment; out of these words, *2 Judgment stand before God, &c. and they were ment. judged, &c.*

3. This Judgment shall be according to their works. *They that have done good, shall go into life everlasting; and 3 Heaven. they that have done evil, into everlasting 4 Hell. fire.* So it is in the Creed of Holy Athanasius. And so also in the Apostles Creed, *I believe that Christ shall come to judg both the quick and dead; I believe the resurrection of the body, and the life everlasting.* So also in the Nicene Creed: That is, *everlasting life, for the good in heaven; and everlasting life for the wicked in hell, in those never dying flames, where the worm dyeth not,* Mark 9. 44. *and the fire never goeth out.*

First, to speak of Death. Death is the 1 Death. fruit

fruit of Sin. Sin brings shame, misery and death.

Gen. 2. 25.

1. Sin brings shame; for before the fall, our first Parents were both naked, and were not ashamed. But since the fall, sin causeth shame, in all men and women, except those who are come to that height of impudence, that they are past shame: of whom the Prophet

Jer. 6. 15.

speaks, *Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: Therefore said the Apostle, What fruit had ye then, in those things whereof ye are now ashamed, &c?*

Rom. 6. 21.

2. Sin brings all sorts of miseries, calamities, losses, &c. *I have wounded them with the wounds of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquities; because thy sins were increased, I have done these things unto thee.*

Jer. 30. 14, 15.

Rom. 6. 21.

3. Sin brings death; the end of these things is death. So we see that sin, guiltiness, and punishment, did grow from the fall of our first Parents.

The punishment of sin, (which we now speak of) is the wrath and curse of God, by whose just sentence, man is delivered over for his sin, into the power

power both of bodily and spiritual death, begun here, and to be accomplished hereafter.

Bodily death is the separation of the soul from the body, with all personal miseries and evils that attend thereon, and make way thereunto.

Spiritual death is the final separation of both soul and body from God, together with spiritual bondage, and all pre-runners of damnation.

Or more particularly, All the misery of man, God in this one word [*Death*]

is comprehended. *In the day thou eatest of the tree of knowledge of good and evil, thou shalt dye.* Gen. 2. 17.

There are four degrees of death.

1. There is a spiritual death, which is a privation of spiritual life; whereby man is destitute of saving Grace, and lives only unto sin. So Christ of the church of *Sardis*, *I know thy works; but thou art dead.* Rev. 3. 1.

2. The second degree is, of afflictions and miseries. So *Pharaoh* said to *Moses* and *Aaron*, *Pray ye to the Lord, that He may remove from me this death only.* Exod. 10. 17.

3. Corporal death, which is a privation of natural life, and a resolution of the

the body into dust, and returning of the soul again unto God. *Then shall the dust return to the earth as it was; and the spirit unto God that gave it.*

Eccles. 12. 7.

Rev. 21. 8.

4. The fourth degree is everlasting death, or the state of the damned which in respect of corporal death, is called *the second death*. But it is the third of these, corporal death, which is here meant.

Spiritual death hath three degrees.

1 Tim. 5. 6.

Eph. 2. 1.

1. When a man who is alive in regard of corporal or temporal death lies dead in sins. *She that liveth in pleasures, is dead while she liveth.* And this is the case of all men by nature, *who are children of wrath, and dead in sins and trespasses.*

2. The second degree is, the very end of this life; when the body is to be layed in the earth, and the soul descended to the place of torment.

3. The third degree is, in the day of Judgment, when the body and soul meet again, and go both to the place of the damned, there to be tormented for ever and ever.

But now we are to speak of temporal or corporal death, which is a punishment inflicted on man for sin.

Death passed

passed upon all men, for that all have Rom. 5. 12.

sinned. This death is a miserable privation of life. And yet this death is not so properly, as by Gods appointment; but from God, as revenging on Sin: and so properly it is from Sin, as the meritorious and procuring cause of it: And so this death is not only a simple and a bare privation of life, but joyned with a subjection unto misery. Therefore it is not an annihilation of the Sinner; because the subject of misery being taken away, then misery it self should be taken away also.

Now sith we must all dye, let us la- Heb. 9. 27.
bour to dye well. To dye well, two things are requisite; 1. A preparation 1. Preparation before death.
before death. 2. A right behaviour before death.
and disposition in death:

1. The preparation unto death, is an action of a repentant Sinner, whereby he makes himself fit and ready to dye. That which we can do but once, how careful should we be to do it well; sith there is no place after, for amending of errors therein committed? This preparation is a duty very necessary, to which we are bound by Gods Commandment. Therefore we are bid to watch and pray. As death leaves us, so
judgment

Eccles. 11. 3. judgment finds us; *as the tree falleth, so it lyeth.*

1. General preparation for death.

This preparation is twofold, 1. General. 2. Particular.

Job 14. 14.

1. General, to prepare our selves to dye through the whole course of our life; for we know not, neither the time of our death, nor the place of our death, nor the manner how, whether of a sudden death, or of a lingering sickness. *Therefore all the days of my appointed time will I wait, till my change shall come.* The best Art of living well, is to learn the Art of dying well. Balaam

Numb. 23. 10.

would dye the death of the righteous, and that his latter end might be like to his; but he did not care to live the life of the righteous. I protest by our re-

1 Cor. 15. 31.

joycing which I have in Christ Jesus our Lord (said St. Paul) I dye daily. That is, in preparation for it; meditation upon it, and expectation of it. This will keep us humble, and further our daily repentance, and help us to be contented in every condition; and make us watchful over our selves to fly and avoid Sin, careful to grow in Grace, and to be frequent in Prayer to God, that He would teach us so to number our days, that we may apply our hearts

Psal. 90. 12.

unto wisdom. For if we would live for ever, we must begin to live that blessed and everlasting life here before we dye: to live the life of Grace here, which is the life of Glory begun. We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, by the spirit of the Lord; that is, we by faith contemplating the glorious light of God's mercy, truth, power, &c. by which means we are made like unto Him, in the glory of holiness, and newness of life, by the Spirit of regeneration, which hath its progresses in this life, until such time as it cometh to its perfection in the life everlasting.

Cor. 3. 18.

Of particular preparation before death; this contains three duties.
1. Concerning God. 2. Our selves, 3. Our Neighbour.

1. Concerning God; to seek to be reconciled to Him in Jesus Christ. This reconciliation is had by renewing our former faith and repentance. To see and acknowledg that Visitation of sickness from God's hand; and usually it is for sin. 1. Therefore make we a new examination of our hearts and lives; search and try our ways, and turn again

2. Particular preparation for death.

Lam. 3. 39.

again

1st Psal. 32. 5.
Joh. 1. 9.

again to the Lord. 2. Confess we our sins to the Lord, and He will forgive the iniquity of our sins. *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* 3. Pray earnestly unto God with sighs and groans of the Spirit, for pardon of sin, and that God would assure us of it, and that He is reconciled to us in Christ Jesus our Surety.

2. Concerning our duties to our selves; and that, 1. In reference to the Soul. 2. In reference to the Body.

1. In reference to the Soul; our duty is, to arm our selves against the fear of death; as not thinking on the pang of death (which Christ hath sweetned and sanctified to all His) but upon that blessed estate that is enjoyed after death. And look upon death, not as it is set forth in the Law (so it is a curse); but as it is set forth in the Gospel, so it is an entrance into Heaven: consider also what God hath promised to the death of the righteous; *Blessed are they that die in the Lord, for they rest from their labours, and their works follow them.* As we die in the Lord, both our Bodies and Souls are really joyned to Christ (as is

Rev. 14. 13.

is expressed in the Covenant of Grace):
 and though death make a separation of
 soul and body, yet neither of them
 are sever'd from Christ, our mystical uni-
 on and conjunction with Christ our
 Head, endures for ever, &c. God, as He
 is present with us in our sickness, so es-
 pecially will He be with us at our
 Death; when the holy Angels are espe-
 cially also present with us, ready to car-
 ry the soul into heaven.

Isa. 43. 2:

2. In reference to the body; our
 duty is. To seek to preserve life, to re-
 cover health, as by Diet, Physick,
 (that is, such lawful means and worthy
 instruments called thereunto) and this
 God requires of us to do.

3. Concerning our Neighbour, our
 duty is, Reconciliation where any diffe-
 rence is; forgiving all men, and de-
 siring to be forgiven by them; setting
 our Families in order; making our
 Will, (which indeed much rather should
 be in the time of our best health)
 charging those of our Family to learn,
 believe, and obey the true Religion,
 &c. Thus let us strive to honour God
 dying as well as living.

1 Kings 2. 24
 1 Chron. 28. 9:
 Gen. 18. 19.

Now Secondly, of the second part,
 which is a right behaviour and dispo-
 sition

2dly
 behavio-
 Death.

sition in Death; which is a religious and holy behaviour, especially towards God, when we are nearer the agonies and pangs of death.

This religious behaviour contains Three especial duties.

1. To Dye in or by Faith, relying on Gods special love and mercy in
 Num. 21. 8, 9. Christ : As the *Israelites* stung with the *fiery Serpents*, looked to the *brazen Serpent* and were cured : So we, when we find death to draw near, and his fiery sting to sting and pierce our hearts; then let us fix the eye of a true and lively Faith upon Jesus Christ (the true brazen Serpent) lifted up and crucifi'd upon the Cross for our sins (and for mine in
 Joh. 3. 14, 15. particular); and so by death we shall never perish, *but have everlasting life.*

2dly, To dye in obedience to God; As we must live in obedience to God's Cammandments, so must we dye: be ready & willing to go out of the world, whensoever God calls us; and that without murmuring or repining: Imitating our blessed Saviour, who said,
 Mat. 26. 39. *Father, not my will, but Thy will be done.*

3dly, The last duty is, To resign and render up our Souls into the hands of God,

God, as the most faithful keeper: So did our Saviour, in the very pangs of death, when the dissolution of soul and body drew on, He said, *Father, in-^{Luk. 23. 46.}* to Thy hands I commit My Spirit; and so gave up the Ghost. So Stephen when he ^{Acts 7. 59.} was ston'd to death. said, *Lord Jesus receive my spirit.* And so being dead, we are said to *sleep*; which is by a *Synech-* ^{Joh. 11. 11.} ^{Acts 7. 60.} *doche*, part for the whole. For the ^{1 Thes. 4. 13.} ^{Job 7. 21.} body only, lyes in the earth; Now I *shall sleep in the dust*; that is, my body only. Let us then not fear death; Christ hath taken away the sting of it from all true believers; He hath sweetned it unto us, and made it only a passage to our Fathers house.

And I saw the dead small and great stand before God: that is, all without exception, shall personally appear before God, and come to Judgment, of what degree, rank, estate or condition soever, whether Emperours, Kings, Princes, or Beggars; then there will be no distinction of persons; we must all nakedly appear before this Tribunal, we must all appear before the Judgment-Seat of Christ; *That every* ^{2 Cor. 5. 10.} *one may receive the things done in his body, according to that he hath done,*

whether it be good or bad. Observe the placing of the words, *small and great*; the small are put before the great, to shew that there will be then no distinction of persons (as I said before), but all must promiscuously appear before God: Then the high and great wicked ones, who here through the pride of their countenance will not seek after God; *God was not in all their thoughts*; except to swear by His Name, or to curse *God-dam me*; but rather they think on *their father the Devil, whose works they do*; and drink healths to him, and with *the Devil take them*: so running on in the practice of all wickedness; that no cords or bonds will hold them: They altogether break the yoke and burst the bonds: All Laws both Divine and Humane they trample under foot. But then, when the holy Angels shall most powerfully gather together from all quarters of the Earth and Sea, all men; and set them before the Judg, even Jesus Christ; *from whose face the heaven and the earth do fly away*, &c. denoting the terror and Majesty of the Judg Himself; when there shall be such a conclusion of all things: Then those
high

Psal. 10. 4.

Joh. 8. 44.

Psal. 2. 3.

Jer. 5. 5.

Rev. 20. 11. &

6. 14, 15. 16.

high ruffing Gallants, will strive to hide themselves in Caves and Rocks of the mountains, and cry to the *mountains and rocks to fall on them, and hide them from the face of Him that setteth upon the Throne, and from the wrath of the Lamb.* But all in vain, for there is no hiding-place, *but all must appear;* and Heb. 4. 13. that before Him, before whom *all things are naked and open;* and so must be judged according to their works: Which brings us to the Second Head, that is, Judgment.

I need not prove that there shall be a Judgment, although there are several reasons for it, besides the dictates of our own Consciences; it is an Article of our Faith: And many places both in the Old, and also in the New-Testament, confirm it. For brevity sake I will only cite the Texts, and leave them to be read out of the Bible. Read *Dan. 7. 9, 10. Jude 14. 15. Christ's Sermon in Matthew 24 & 25 Chapters. Acts 17. 31. and 1 Thes. 4. 16. Heb. 9. 27.* 2. Judgment.

Now next, to speak what this last Judgment is.

In the end of the world, Christ the Judge shall descend from Heaven in the Clouds, in the Glory and Majesty *what is this Judgment.*

of His Father, with His holy Angels; and all men shall be raised up again, which have been dead from the beginning of the world; and they that remain alive. shall suddenly be changed; and so all shall be set before the Tribunal Seat of Christ, who shall pass Sentence upon All; adjudging the Devils and all the wicked to everlasting punishments; but shall receive the godly unto Himself, that together with Him and the blessed Angels, they may enjoy everlasting glory and happiness in Heaven.

Or more briefly thus: It shall be a manifestation of all hearts, and a laying open of all things which men have done; and a separating of the wicked from the godly, passing Sentence upon All, and Execution of that Sentence according to the Doctrine of the Law and Gospel; Which will be a perfect deliverance and perpetual blessedness to the Godly; and a casting of the Wicked and Devils into everlasting Punishment. We will prove the several parts hereof out of the Scripture.

1. It shall be a laying open of all things: For the Books shall be opened,
that

that the secrets of all hearts may be made manifest: As *Rev.* 20. 12. *Dan.* 7. 10.

2. There shall be a separation of the just from the unjust, *as a Shepherd separateth the Sheep from the Goats, setting the Sheep on his right hand, and the Goats on his left.* *Mat.* 25. 32, 33.

3. This separation shall be by Christ the Judge: *For the Father hath committed all Judgment to the Son. And God hath appointed a day wherein He will judg the world by Christ.* *Joh.* 5. 22. *Acts.* 17. 31.

4. There shall be a passing of Sentence; For Christ shall say to those on His right hand, *Come ye blessed, &c.* and to those on His left hand, *Go ye cursed, &c.*

5. There shall be an eternal Execution of this Sentence; for the wicked shall go away into everlasting fire, but the just into life eternal. *Mat.* 25. 46.

6. Both the godly and the wicked shall be judged according to the Law and Gospel; that is, they shall be declared just or unjust before the Tribunal of Christ. For the absolution of the just shall principally be according to the Gospel, and shall be confirm'd by the Law. The damnation of the

unjust shall be principally by the Law, and shall be confirm'd by the Gospel. The Sentence on the wicked shall be taken from their merits. The Sentence on the godly, shall be taken from Christ's merits, apply'd to them by Faith; the testimony of whose Faith shall be their works.

2. When shall this Judgment be?

Mark 13. 32.

4. We know not the time: So saith our Saviour, *That day knoweth no man, no not the Angels which are in heaven, nor the Son, (that is as man) but the Father only.* God conceals this day,

1. That He may exercise our faith, hope and patience; that believing in God, we may persevere in expectation of the promises, and of the glorious deliverance of the Sons of God.

2. That our curiosity may be restrain'd.

3. That we may be continued in His fear, in godliness, and careful performance of our duty; that we be not secure, but always prepar'd, because we are uncertain when the Lord will come.

Mark 13. 35,

36, 37. not the day, lest the day take them at unawares, and unprepared: Therefore

fore we are bid to watch, and to employ our Talents well, until Christ come. Luk. 19. 13.

Let the Saints rejoyce in God; for Christ will come; who will be a favourable Judg. unto us; for He is our Brother, our Redeemer, our merciful High-Priest. He will come in Majesty, and great Glory: *He is able to save to the utmost all that come to God by Him,* Heb. 7. 27: &c. And He comes, as to reward Vengeance to His enemies; so to bring us unto Himself; that where He is, who is Joh. 17. 24. & 12. 26. our glorious Head and Husband, there we His servants may also be, &c. Wherefore seeing we look for such things, be we diligent, that we may be found of Him in peace, *without spot,* 1 Pet. 3. 14. and blameless: Then shall we have cause to lift up our heads and rejoyce, *for our everlasting redemption draweth nigh.* Luk. 21. 28.

So we see, by Judgment here is meant, the pronouncing and executing of that irrevocable Sentence, either of absolution or condemnation.

Judgment is Two-fold, 1st, Particular. 2^{dly}, General.

I. Particular, on every man and woman, at the hour of death: *As it is appointed* 1. Particular Judgment. Heb. 9. 27.

Eccl. 12. 7.

pointed unto all men once to dye, and after death comes judgment: After death the body returns to the earth from whence it was; and the spirit to God that gave it; there immediately to receive its Sentence.

2. General
Judgment.
Acts 17. 31.

2. General Judgment (of which we here speak) upon all men, at the second coming of Christ.

As the death of every one severally goeth before their Particular Judgment: So the General Resurrection of all, goeth before their Final Judgment, which shall be at the last Day; when all men both dead and living, shall be summoned by the Voice of Christ, and Ministry of His Angels, and by the Shout and Trumpet of the Arch-Angels. Whereto the Lord joyning His Divine Power, shall in a moment both Raise the dead with their own bodies, and every part thereof, though never dispersed; and change the living, that it shall be with them, as if they had been a long time dead, and were now raised to life again. I say, both the Elect and Reprobate shall rise by the same mighty Voice and Power of Christ, in the same bodies wherein they formerly lived; but so altered in quality,

quality, agreeab

quality, as then they shall be able to abide for ever in that estate whereto they shall be adjudged.

But there shall be a difference between the Resurrection of the Elect and Reprobate; for *the dead in Christ shall rise first*; and also the difference shall be:

1. The Elect shall be raised as members of the body of Christ, by virtue derived from His Resurrection: The Reprobate as Malefactours, shall be brought forth out of the Prison of the grave, by virtue of the Judiciary Power of Christ, and of the curse of the Law.

2. The Elect shall come forth to everlasting life, which is called the *Resurrection of life*: The Reprobate to shame, and perpetual contempt, which is called the *Resurrection of condemnation*.

3. The bodies of the Elect shall be spiritual, that is, glorious, powerful, active, or nimble, impassible; never capable to suffer more; fashioned like Cor. 15. 42. unto Christ's glorious body: But the 43, 44, bodies of the Reprobates shall be full of Phil. 3. 21. uncomeliness, gafliness and horror, agreeable to the guiltiness and terror of their

their consciences, and liable to extremest torments.

Luke 21. 28.

1 Thes. 4. 17.

Rev. 6. 15:

4. The Elect shall with great joy be caught up into the air to meet the Lord: But the Reprobate, together with the Devil and his Angels, shall with great horror and confusion be drawn into the presence of Christ; then the Books shall be opened; whereby we understand, partly the Omniscience of God, or His knowing of all things; and partly the conscience of every man and woman: *And another book shall be opened, which is the book of life.* Which is to shew that the salvation of the godly is not from their works, but from the eternal Grace of God, whereby they are written in the book of life.

The wicked shall have their unbelief and wickedness so laid before their eyes, by the testimony of their own consciences, that they shall not be able to contradict or deny any thing at all:

Psal. 50. 21.

Mat. 12. 36.

I will reprove thee, saith God, and set thy wickedness before thy face.

The Act of Judgment shall be performed two ways:

1. By examination. 2. By pronouncing Sentence.

1. Examination.

1. By examination; and that, 1. By the

the Law of God, which hath been revealed unto men; whether it be the Law of Nature only, which is the remainder of the Law written in the hearts of our First Parents, and conveyed by the Power of God unto all men, to leave them without excuse; *for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal Power and God-head, so that they are without excuse.* Or whether by the Law of God we understand that written word of God, vouchsafed unto the Church in the Scriptures, first of the Old, and after of the New Testament, as the rule of faith and life.

Rom. 1. 20.

For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law.

Rom. 2. 12.

2. This examination shall be by the evidence of every mans conscience, bringing all his works to light, whether they be good or evil; his conscience bearing witness with him or against him; together with the testimony of such, who either by their doctrine, company, or example, have either approved or condemned him: *Which*

Mat. 12. 27,

Jew 41, 42.

Rom. 2. 15. *shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another.*

But there shall be a great difference in the examination of the elect, and examination of the reprobates.

For, 1. The elect shall not have their sins remembred, Christ having satisfied for them: *All their transgressions that they have committed, they shall not be mentioned unto them. Their transgressions are forgiven, and their sins are covered.* But their good works shall be remembred: *I was hungry, and ye fed me, &c.* their good works do follow them.

Ezek. 18. 22.

Psal. 32. 1.

Rev. 14. 13.

2. Because they be in Christ, therefore they and their works shall not undergo the strict Tryal of the law simply in its self, but as the obedience thereof doth prove them to be true partakers of the grace of the Gospel.

2. Pronouncing
of sentence.

Thus we have seen the first Act of judgment, which is by Examination: Now of the second Act, which is by the pronouncing of sentence.

The sentence shall be pronounced by the Judg Himself our Lord Jesus Christ, according to the evidence and verdict

verdict of conscience, touching works ; who shall adjudg the Elect unto the blessing of the Kingdom of God His Father : And the Reprobates, with the Devil and his Angels, unto the curse of everlasting Fire.

So then, men shall be adjudged to salvation or damnation, for their works sake.

1. The wicked shall be condemned for the merit of their works ; because being perfectly evil, they deserve the wages of damnation. *For the wages of* Rom. 6. 23. *sin is death.*

2. The Godly shall be pronounced just, because their works, though imperfect, do prove their faith (whereby they lay hold on Christ and His meritorious righteousness) to be a true Faith : *As* Jam. 2. 18. *working by love in all parts of obedience.* Gal. 5. 6.

This last Judgment is administred by Christ as a King : for the power of judging is a part of the Royal Function.

1. In respect of the faithful, this Judgment is from Grace, and is a Function of the Kingdom of Grace, essential to Christ as our Mediator.

2. But in respect of the wicked, From His Power and Dominion granted to Him by the Father.

Hence

Hence it is (as I said before) the sins of the Godly shall not come into Judgment; for in this life, by the Sentence of Justification; they are taken away and covered: And this last Judgment shall be a confirming and manifestation of the same Sentence. Therefore it is not consentaneous or meet that they should then be brought to light again.

Isa. 11. 3.

Christ shall judg the world, *not according to the sight of the eyes, or hearing of the ears*; But He is the knower and searcher of all hearts; who can discern the Hypocrites from the truly Godly; and He will do no wrong to any: *The judg of all the earth will do right.* He will not acquit the wicked, nor condemn the just. He will manifest the secrets of all hearts, *and render to every one according to his works*: then shall the upright have praise of God.

Gen. 18. 25.

2. Why must this last judgment be?
A. 1. Because of God's decree; He hath decreed it, and said it shall be.

2. That God may obtain the end of creation of man: God made all men for His glory; if wicked men would not glorifie Him here, He will judiciously be glorified upon them in their ever-

ever
prai
eter
3-
goo
were
flict
have
4-
lake
in p
rish
the
The
Just
the
ever
soul
judg
sit
trib
mar
pro
cut
and
For
wh
ing

everlasting confusion : God shall be praised and glorified by His Elect to all eternity.

3. That God may shew His perfect goodness and mercy to His Elect, who were so excruciated, troubled, and afflicted here in this world, that they may ^{2 Thess. 1. 8.} have rest.

4. For His perfect Justice and Truths sake, that He may shew His Justice in punishing the ungodly, who do flourish in this world, where they have all the good that ever they shall have. ^{Luk. 16. 23.} Therefore it must be according to God's Justice and Truth in His Promises, that the righteous shall have recompence in everlasting life, both in body and soul.

2. But it is said, *The saints shall judg the world : And the Apostles shall sit upon thrones, judging the twelve tribes of Israel.* ^{1 Cor. 6. 2.} ^{Luk. 22. 30.}

A. I answer : Christ alone in His humane nature shall appear, judg and pronounce the sentence on all, and execute it ; yet not excluding the Father and the Holy Ghost ; God is invisible. For this judgment is the work of the whole individual Trinity ; but according to the visible act, promulgation, and

C c execu-

execution of the sentence, so it is the judgment of Christ. For Christ being visibly seen of all, shall pass sentence, and execute it on all. But the Saints are said to judge the world, because they shall applaud, approve, and wholly subscribe to the righteous sentence of Christ.

Let us always live in expectation of the coming of the Lord Jesus, with Oyl in our lamp, Grace in our hearts, and so prepared for it; praying, *Come Lord Jesus, come quickly. Blessed is that servant whom his Master when He cometh, shall find so doing: He shall say unto him, Well done, good and faithful servant, enter into thy Masters joy. But as for the wicked and ungodly, they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. Which brings us to the third head we mentioned at first, which is Hell.*

3 Hell.

Having spoken to the first two, Death and Judgment: come we now to the execution of the sentence of Judgment, which shall presently follow the sentence given: *the wicked shall go away into everlasting punishment; but the righteous into life eternal. Whoso-*
ever

Rev. 22. 20.

Luk. 12. 43.

Mat. 25. 21.

2 Thess. 1. 9.

Mat. 25. 46.

ever is not found written in the book of life, shall be cast into the lake of fire. *Rev. 2. 15.*

This place of the damned, in Scripture is called by divers names, 1. *Hell*, as *Mat. 5. 22. 2. A furnace of fire, where shall be weeping, wailing, and gnashing of teeth, Mat. 13. 42. 3. A place of torment, Luk. 16. 28. 4. A prison, 1 Pet. 3. 19. 5. A bottomless pit, Rev. 9. 1. 6. A lake of fire, Rev. 20. 15. 7. A lake which burneth with fire and brimstone, Revel. 21. 8. The place where Hell is, we ought not to be too inquisitive to know, sith it is not manifested in the Scripture. But the extreme horror and dreadfulnes of the place is described unto us, that we may use all the means which God hath prescribed in His word, that we may never come there.*

The word *Hell*, in Scripture hath several acceptations; 1. It is taken for the place appointed for the torments of the reprobates after this life. So *Luk. 16. 23, And being in hell in torments.*

2. For most deep and deadly sorrows; *Psal. 18. 5, The sorrows of hell compassed me about.*

3. For *Satan* the Prince of Hell with the whole army of wicked Spirits,

Mat. 16. 18, The gates of hell shall no prevail against, &c. A Metonymie, signifying all the power and policy, and strongest assaults of the wicked: for heretofore they had their seats of Judicature in the gates of the City, where the Elders, the wisest, and all the Sages met; and these gates of the City were, and still are, the strength of the City.

A 4. Hell is taken for the grave, and the estate of the dead therein: So we have it *Psal. 16. 10, Thou shalt not leave my soul in Hell, &c.*

5. For the belly of the whale, where in *Jonah* was shut up as in a grave: *Jonah 2. 2, Out of the belly of Hell cried I, &c.*

By Hell-fire is signified the whole extream pain of the damned in Hell: where;

1. They are separated from the presence and glory of God.

2. They are punished with eternal confusion, and most bitter reproaches, because all their secret wickednesses and

2 Theff. 1. 9.

Mat. 23. 41.

3. They have fellowship with the Devil and his Angels.

4. They are wholly in body and soul tormented with an incredible horror, and

and exceeding great anguish, through the sense and feeling of Gods wrath to be poured out upon them for ever. Isa. 66. 24.

Hereupon is the punishment of the damned called *hell fire*, a *worm never dying*, but always gnawing on the Conscience; *weeping, wailing, and gnashing of teeth*, and *utter darkness*, and such like.

By Hell-fire is not meant any bodily flame; but these are Metaphors and resemblances, for the weakness of our earthly and dull capacity, that we may a little apprehend it, and have a glimpse of it, that so we may use our utmost endeavours to avoid it. For as no tongue of Men or Angels can rightly set forth the joys of Heaven; so no tongue can express the torments of Hell.

But these expressions of *Hell*, &c. signifie the seizing of the fearful and terrible wrath of the Almighty, both on body and soul, and all the powers and faculties, parts and members thereof for ever. For howsoever the body be subject to burning with bodily fire, yet the soul being spiritual, cannot burn: and therefore Hell-fire is not a material fire. A material fire yieldeth light,

but here is nothing but blackness of darkness for ever. Hell-fire is a most grievous torment, fitly resembled by fire; which to our apprehension is the most direful and dreadful thing: And torments by fire are of all others the most fearful and terrible.

Reasons for it.

Reasons.

1. The quarrel with sinners is Gods own, the controversie His own, the injuries and indignities have been done to Himself, and His own Son; the challenges have been sent to Himself, and His blessed Spirit. And therefore no marvel if He take the matter into His own hands, sith He hath been so provoked to revenge it by His own immediate Power.

2. Revenge is His Royalty and peculiar Prerogative. To Him *belongeth vengeance and recompence*: Thence the

Deut. 32. 35.

41.

Heb. 10. 30, 31.

Jam. 2. 13.

Rev. 14. 10.

Apostle infers, *It is a fearful thing to fall into the hands of the living God*: and that for these reasons.

1. It shall be Judgment without Mercy; there shall be a cup of pure wrath poured out upon them, without mixture, *i.e.* that is, not a drop of sweetness and ease, but all is poyson and bitterness; there shall not be afforded

drop
of ea
2.

passi
any

3.

penc

a ful

as th

set th

and

that

and

ved

hate

fury

and

dest

2.

wh

cre

the

an

Go

ab

of

m

w

drop of water to a Lake of fire; a minute of ease to Eternity of torment.

2. It shall be in fury without compassion; that is, in vengeance without any pity.

3. It shall be in revenge and recompence, in reward and proportion, and a full and everlasting detestation. For as the wicked did here hate God, and set their hearts and courses against Him and His Laws, in their eternity; in all that time they lived and sinned here, and so would have done if they had lived never so much longer: So God will hate wicked men, and set His face and fury against them, in His eternity also; and punish them there with everlasting destruction.

3. The torments of wicked Angels, whence can they come? There is no creature strong enough to lay upon them a sufficient recompence of pain and punishment for their sins against Gods Majesty.

And for the disputes of School-men about corporal fire in Hell, the degrees of it, &c. they are but the niceties of men ignorant of the *terroure of the Lord*, Heb. 22. 29. who is Himself a *consuming fire*.

The Devils acknowledged Christ

Mat. 8. 29.

their tormentor, when He did but *rebuke them*; which wrang out from them that hideous cry, *Art thou come to torment us before the time?* This terrible fire, these hideous torments prepared for the Devil and his Angels, all wicked men must enter into, and remain in, and and that for ever.

Mat. 25. 41.

Oh that dreadful word Eternity, never, never to have end! The damned might think themselves some ways mitigated, to endure these horrible pains and extremest horrors, more millions of years than there be sands on the Seashore, or stars in the firmament, &c. they would still comfort themselves, with thinking that their misery will once have an end. But alas! this amazing word [*Never*] will rend their heart in pieces, with much rage and hideous roaring; and give still new-life to those insufferable pains and sorrows which infinitely exceed all expression or imagination. There are in Hell both Corporal and Spiritual plagues and torments. The punishment of loss, and the punishment of sense.

I. The pain of loss; the privation of Gods glorious presence, and eternal separation from those everlasting joys, happiness.

happines and blessedness in Heaven; which is a most unutterable and inexpressible torment.

2: The pain of sense; the extremity, exquisiteness, and perpetuity thereof, no tongue can possibly expresse, or heart of man conceive. It doth not only exceed with an incomparable disproportion, all possibility of patience and resistance; but also even ability to bear it: And yet notwithstanding, it must of necessity be born, so long as God is God. They shall weep to see how that weeping it self can nothing prevail; yea, in weeping they shall weep more tears than there is water in the Sea; for the water of the Sea is finite, but the weeping of the reprobates shall be infinite. Their Consciences shall ever sting them like an Adder, when they think how God used all means for their Salvation, how Christ wooed them by His Ministers to be *reconciled unto God*, ^{2 Cor. 5. 20.} offering them freely remission of sins, and the Kingdom of Heaven, if they would but believe and repent: and how easily they might have obtained mercy in those dayes; and yet they suffered the Devil, and the World, and their unruly lusts, to lull them asleep,
and

and keep them still in impenitency and unbelief; and how the day of mercy and grace is now past, and will never dawn again.

Oh that men and women would timely and seriously think hereupon, that they may never come into this *place of torment*, to lye as it were in fire and brimstone, kept in the highest flame by the unquenchable wrath of God, and that for ever! Where they shall have nothing about them but darkness and horror, wailing and wringing of hands, desperate yellings, and gnashing of teeth: Their old companions in sin and vanity cursing them with much rage and bitterness; wicked Devils insulting over them with Hellish cruelty and scorn; the never-dying *worm of conscience* feeding upon their Soul and flesh for ever and ever: the smok of their torments ascending also to all eternity. This is the estate of the reprobates in Hell; this is the second death: the general perfect fulness of all cursedness and misery.

Rev. 14. 11.

4 *Heaven.* 4. Come we to the last head mentioned, *Heaven*: When Christ by His Almighty power, and Ministry of His Angels, hath cast the Devils and all the

the reprobates into hell; *the righteous* shall rejoyce to see the vengeance, and glorifie God in the confusion of His enemies; and have cause then to say, *Verily there is a reward for the righteous:* verse 11. *verily there is a God that judgeth in the earth.* Then the elect shall be by Christ carried up into Heaven, and put in possession of His glorious Kingdom; where they shall be unspeakably and everlastingly blessed, and glorious in Body and Soul: Being freed from all imperfections and infirmities; yea from such graces as imply imperfection, as Faith, Hope, Repentance, &c. and endued with perfect Wisdom and Holiness, possessed with all those *rivers of pleasures, which are at Gods right hand*; seated as Princes in thrones of Majesty: Crowned with crowns of glory, possessing the *new-heaven and new-earth* wherein dwelleth righteousness; beholding and being filled with the fruition and enjoyment of the glorious presence of God, and of the Lamb Jesus Christ, in the company of innumerable Angels and holy Saints, &c.

Psal. 58. 10.

1 Cor. 13. 10.

12.

Psal. 16. 11.

Rev. 3. 21.

2 Tim. 4. 8.

2 Pet. 3. 13.

Psal 17. 16.

1 Theff. 4. 17.

Heb. 12. 22.

who

Isa. 9. 6.

Jer. 23. 6.

John 14. 6.

who by His merits hath obtained it for us, and by His effectual Power gives it unto us. Hence He is called *the eternal Father*, or rather *the Father of Eternity*. And the *Lord our righteousness*. And He also calls Himself metonymically, *I am the life*.

Rev. 21. 4.

This eternal happiness shall be clearly seen, by our freedom from all evil both of sin and suffering; and by the variety, greatness, and eternity of all joys and happiness. God shall *wipe away all tears from our eyes, and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*

The variety of those Heavenly joys may farther appear and be seen in these following particulars: 1. In the glorification of the whole man, both Body and Soul. 2. In the pleasantness and sweetness of those Heavenly mansions. 3. In the blessed Society of the Angels and Saints. 4. But above all, in our communion with God. To insist briefly upon these. The variety of Heavenly joys appear,

1. In the glorification of our whole man. 1. Our bodies shall be endued with impassibility (that is, never capable

pable
and
ness,
brigs
stars
like
Soul
shall
erro
with
scur
ness,
2
thes
ed b
New
ken
3
Ang
mun
Ang
4
wit
Hin
and
wh
wh
mo
stri

pable to suffer more) with nimbleness and agility, with subtilty and clearness, shining as the light, and as the Dan. 12. 3. brightness of the firmament, and as the stars for ever and ever; and fashioned like to Christs glorious body. 2. Our Phil. 3. 21. Souls shall be far more perfect; then shall we have understanding without error, light without darkness, wisdom without ignorance, reason without obscurity, memory without forgetfulness, &c.

2. The pleasantness and sweetness of these Heavenly mansions was shadowed by the temple of *Solomon*; and the *New-Jerusalem*. *Glorious things are spoken of thee, O thou city of God.* Revel. 20. 10, to 27. Psal. 87. 3.

3. The blessed Society of Saints and Angels; we shall not only have a communion with them, but we shall be as Angels. Mat 22. 30. Luk. 28. 36.

4. The communion we shall have with God, shall be such as we shall see Him without end: love Him for ever, and praise Him without weariness: *In whose presence is fulness of joy, and at whose right-hand are pleasures for evermore.* Psal. 16. 11.

God so of His gracious good will distributeth glory, that none shall have
cause

cause of complaint for want of glory,
nor of envying others that have more.

Christ after the day of Judgment shall
remain King for ever; for He shall not
1 Cor. 15. 24. *so deliver up the Kingdom to His Fa-*
ther, that He shall cease to reign: But
that He may represent to His Father,
that His Kingdom is compleat, and shall
remain so for ever. The meaning of
those words is thus, when Christ as Me-
diator, hath been established King of
the whole World, but especially of His
Church, to gather together, govern,
and bring unto His Father all His Elect,
and to destroy His enemies; shall have
brought His work to an end, *and so de-*
liver up the Kingdom to His Father, that
(as verse 28.) *God may be all in all;*
that is, the Father, with the Son and Ho-
ly Ghost in Unity of Essence and Glory,
shall begin to reign immediately over
His Church, in a manner, altogether
new; namely by Himself, without any
outward means, without the work of
Angels or Men, Ecclesiastical or Poli-
tical Orders, as it is in this world; and
likewise without any adversaries or op-
positions; filling all His with His light,
love, life, and glory. Which indeed will
not a whit diminish Christs Kingdom,
but

but only change the meaner form thereof, into a more sublime, majestic, glorious, and most perfect form, *That God may be all in all*; that is, that God, the whole blessed Trinity, may immediately and absolutely work fully, in all the Elect, who shall then be perfectly united unto God; and that He may Possess, Govern, and Rule them for ever.

Now to speak a little, where these glorious mansions are, in Heaven. Philosophers speak of ten Heavens; but we shall wave that, and speak according to Scripture-phrase, and so there are three Heavens.

3 Heavens.

The first is, all that whole space from the earth, to the sphere of the Moon, where the birds flie; therefore they are called the *fowls of Heaven*: and whence Mat. 6. 26, the rain, hail, and snow, thunder and lightning, wind, and other Meteors do descend. So God *opened the Windows of Heaven, and poured down rain upon the earth.* Gen. 7. 11: Deut. 28. 12.

The second Heaven is, and consists of all those visible Orbs, where the ~~rephora~~ or whole expansion is called the *Firmament*; and God called the *firmament, Heaven*: and in this God hath placed the Sun, Moon, and other Stars, which
are

Gen. 1. 14. 15.
Gen. 1. 8.

Num. 3. 16.

are called in Scripture the *Stars of Heaven*.

2 Cor. 12. 2.

The third Heaven is that where God is said especially to dwell, whither Christ *ascended*, whither St. Paul in a rapture was caught up into this *third Heaven*, and where all the blessed ones shall be for ever. This is the Heaven whereof we now speak.

Objection.

But some may ask, Where the Soul is when it goeth out of the body? and in what condition the Soul lives being separate from the body, until the day of Judgment?

Solution.

The Papists feign a Purgatory, that they may be purged from their sins: which is contrary to the Scripture. For the Scripture teacheth us, that not the fire of Purgatory after this life (of which there is no mention made in Scripture) but the blood of Christ laid hold on, and applied by a lively faith while we are here in this life, doth cleanse our souls from all sin: And that the souls of the faithful after death are not thrust into a place of torment, but that they are gathered unto Christ, into *Abrahams bosome*. The meaning of [*into Abrahams bosome*] is thus, it is the gesture of a good Father towards

Luk. 16. 23.

his

his little and tender Children, to cherish them in his bosome. The souls of the faithful presently after their departure out of the body, are carry'd by the Angels up into heaven; into the communion of all true believers, of whom *Abraham* was the Titular Father, and therefore called *the Father of the faithful*. Rom. 4. 16:

I say, That presently after death, the soul appears before God to Judgment, either to be gathered into the Mansions of the blessed, or to be cast into Hell, into the state of the damned; from whence there is no redemption: and then truly are tormented in those infernal flames; but yet are reserved for greater torments against the last Day, when soul and body shall be joyned together again. And for this the Scripture is very clear. So our Saviour said, *Father into Thy hands I commit my Spirit*. *Stephen* at his death kneeled down and said, *Lord Jesus receive my spirit*. Acts 7. 55. *Paul*, desireth to be dissolved and to be with Christ, which is best of all. There- 2 Cor. 5. 8: fore not in Purgatory. So the faithful are desirous and willing to be absent from the body, that they may be present with the Lord.

D d

And

And this is the last Article of Faith, as the Crown of all; *I believe the life everlasting*; or that there is an everlasting life: which holds out these three things.

1. I believe that after this life there shall be another life, in which all the true members of the Church shall be glorifi'd, and shall praise God for ever and ever.

2. I believe that I am a member of this Church, and so shall be a partaker of everlasting life.

Joh. 3. 36.

3. That in this life I have by Faith, the beginning of everlasting life: For Christ said, *He that believeth in Me, hath everlasting life*; So this profit and comfort hence redoundeth unto me, that in and through Christ I am justifi'd before God, and am an heir of everlasting life.

2. Shall we know each other, and our Relations in heaven?

2 Cor. 5. 16.

4. Mark the saying of the Apostle, *Henceforth know we no man after the flesh*; yea, though we have known Christ after the flesh, yet henceforth know we Him no more: that is, not with an affection merely humane, civil, and natural; but wholly with a Divine and spiritual affection,

fection, befitting the state of glory.

Having premised this, I answer in this Syllogism; We shall enjoy in heaven every good thing, and comfortable gift, which may any way increase or add to our joy and happiness:

But meeting in heaven with our old dear Christian friends, knowing of them, and enjoying them, never to part more either with them, or all other the glorious Inhabitants in those heavenly Mansions, will ravish us with sweetest delight:

Therefore we shall know one another in heaven; nay our minds being abundantly enlightned with all wisdom and knowledg, we shall be able to know not only those holy persons of our former relation or acquaintance; but also such as we never knew before in the flesh, even all the faithful which ever were, are, or shall be. We shall be able then to say, This was *Abraham, Isaac, or Jacob, Samuel, David, &c.* This was my Father, Mother, this was my child, &c. This was he that occasioned my conversion, who taught me, &c. And this may clearly be gathered out of Scripture.

1. For if *Adam* before the fall, had

D d 2

that

Gen. 2. 23.

that measure of Illumination, *That he knew Eve*, and from whence she came at the first sight ; much more we (who then shall be filled with the Holy Ghost, and with wisdom) shall know each other, and all the Saints whom we never saw before in the flesh.

1 Cor. 13. 12.

Now we see as through a glass darkly, but then face to face ; now we know in part, but then shall we know even as also we are known.

2. If *Peter, James and John*, who accompanied Christ in His Transfiguration, had then a taste and glimpse of glorification, and were able thereby to know *Moses and Elias* whom they had never seen, who lived many hundred of years before ; neither could they know their visage by statues or pictures, which was a thing utterly forbidden to the *Jews* : but by the alone grace and favour of God, which put into their hearts this immediate light of wisdom and knowledge ; How much more shall we, being fully enlightned, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them here upon the earth ?

1 Sam. 9. 17.

3. *Samuel* being inspired by God, knew *Saul* whom he had never seen before.

4. *John*

4. *John Baptist* in his Mother *Elizabeth's* womb, *leap'd for joy*, to *Luk. 1. 41.* hear the voice of the blessed Virgin, the Mother of our Lord Jesus Christ.

If the minds of these were so enlightened with the beams of the Spirit, and did so; shall not we much more know each other in heaven, when all clouds and mists of darkness shall be wholly taken away, and we shall be fully illuminated and glorified?

5. Christ tells the Jews, *That they* *Luk. 13. 28.* *shall see Abraham, and Isaac, and Jacob, and all the Prophets, &c. in the kingdom of heaven*, therefore they must know them.

6. And it is clearly gathered out of the Parable in *Luke 16. 23, 24, 25*, that the Saints do know the Saints in the Kingdom of heaven: and the Reprobates in torments do know each other.

In this knowledg each of other, the heap of reward encreaseth. For as the Elect do more and more rejoyce when they see those whom they have loved on earth, to rejoyce with them; so the wicked in Hell, when they see whom they dearly loved in this world, to be tormented with them; not only their own punishment, but the punishment of those

those whom they so much loved in this life, adds unto their misery.

Where-hence we conclude, that the glorified Saints, then plentifully endu'd with all knowledg, and supernaturally enlightned by the Holy Ghost, shall know each other, and those Saints also whom they never knew in the flesh. There all men shall be known of every several man, of what Nation, Country or stock soever he came ; and every several man shall be known of all. We shall know the spiritual substances, offices, orders, and excellencies of the holy Angels. And the nature, immortality, operations, and originals of our own souls; yes, and all things knowable. But above all, we shall be beatifically enlightned with a clear and glorious sight of God Himself, which Divines call the *Beatifical Vision*; which alone makes us blessed and happy for evermore: Beholding the inexpressible glory of God, issuing from His glorious Face; whereby we shall be wonderfully taken with His Beauty, and our souls inwardly ravished with the things that we shall behold, with a delight of them: and nothing shall be able to make our joys either to faint or to fail. Immediately

ly after that Christ hath crowned all the Elect with crowns of glory, then every one taking the crown from his head, shall lay it down at the feet of Christ, prostrating themselves, and with one heart and voice, in a heavenly harmony shall say, *Praise and honour, glory and power be unto Thee O blessed Lamb, who settest upon the Throne: Who hast Redeemed us to God by Thy blood; out of every kindred, and tongue, and people, and nation; and hast made us unto our God, Kings and Priests, to reign with Thee in thy Kingdom for evermore.* Rev. 4. 10. & 5. 9.

O now let us look and long for this blessed estate, and this heavenly City, *whose builder and maker is God.* Heb. 11. 10.

This was it which St. Paul longed for, *to be dissolved, and to be with Christ,* Phil. 1. 23 *which was best of all.* Every one would desire this blessed estate: Therefore live the life of Grace here, else thou shalt never live the life of Glory hereafter. 2 Cor. 4. 17 Grace is glory begun, and glory is grace consummate. *Without holiness none shall see God:* Heb. 12. 14 *Into that holy place, no unclean thing shall enter.* Rev. 21. 27. Therefore let us now strive to cleanse our selves from all filthiness both of flesh and spirit, endeavoring to perfect holiness

ness in the fear of God. In Rome heretofore they must first pass through the Temple of Vertue before they came to the Temple of Honour.

Pfal. 149. 9.

Josh. 23. 14.

This honour have all Gods Saints. And as not one good thing hath failed of all that the Lord promised concerning His Israel: So we shall have cause then to say, As the Lord hath guided us by His counsel; now He hath received us into His glory. Therefore blessed be the

Pfal. 37. 24.

Pfal. 72. 18, 19.

Lord God, the God of Israel, who only doth wondrous things: And blessed be His glorious Name for ever; and let the whole world be filled with His glory. Amen and Amen.

Isa. 25. 9.

Lo, this is our God, we have waited for Him, and He hath saved us: this is the Lord, we have waited for Him, He hath brought us to His glory: we will rejoyce and be glad in this His eternal salvation. Amen.

12 JY 62

F I N I S.

